

The American Friend

Old Series
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Your Business and Mine

AN EDITORIAL

Yuletide Joys

RICHARD K. MORTON

The Friends in Old Virginia

NATHAN PICKETT

With Students at Geneva

RICHARD M. PERDEW

Messenger of Peace

SUPPLEMENT

ON THE HORIZON OF THE CHRISTIAN CHURCH

TWO STATES SIGN OPTIONAL CLAUSE

Spain and Hungary announced at the Ninth Assembly of the League of Nations that their respective governments had accepted compulsory jurisdiction of the World Court by signing of the Optional Clause. It will be remembered that States signing this clause undertake to recognize the jurisdiction of the Court in all or any classes of legal disputes concerning (a) the interpretation of a treaty, (b) any question of international law, (c) the existence of any fact which, if established, would constitute a breach of an international obligation, (d) the nature or extent of the reparation to be made for the breach of an international obligation. This brings the total of States that have signed the Optional Clause to twenty-nine. The Ninth Assembly considered the Optional Clause so important that it adopted a resolution urging States that have not yet signed it to do so, with reservations if necessary.

WOULD OFFSET MILITARIZING THE NEGRO

Should the peace forces in America sit still while the Negro becomes rapidly militarized? asks *Friends Service* in the November issue. Not only are they being militarized through the maintaining of Reserve Officers' Training Corps in their institutions, but they are appealed to on the grounds that all their progress has come through war. They point to the Civil War and the World War as examples of Negro progress achieved by force of arms. This, of course, does more to militarize the thinking of the Negro and to convince him that he must rely upon armed force, than any other argument which might be presented. In order to attack this problem concretely, the American Friends Service Committee has organized the American Interracial Peace Committee, composed of men and women of both races who feel concerned about this situation. Last June this committee secured the full-time services of Alice Dunbar Nelson, widow of Paul Lawrence Dunbar, the poet, and the wife of Robert J. Nelson, editor of the *Washington Eagle*, as

Executive Secretary. During the past five months she has been very successful in reaching large groups of Negroes with the Peace message. She appeared, for example, on the program of the annual convention of the Elks (both the men and the women branches), and before the Federated Women's Clubs, both the national and some of the district organizations, and before teachers' and ministers' summer conferences. In order that work of peace education may be carried on extensively among her own people, she is now in the process of organizing local units in different parts of the country.

PROTEST AGAINST BARBARIC SENTENCES

The International Anti-Militaristic Bureau at The Hague has received the following alarming report from various sources: In Jugo-Slavia 72 Nazareners who, for religious reasons, refuse to bear arms, have been sentenced to 10 years' imprisonment each, which sentence has been confirmed by a higher court. These 72 men have all been imprisoned five years already for the same reason, and are now sentenced for double this period, although, by again refusing to serve in the army, they have shown that their attitude is a result of a deep and serious conviction. These inhuman persecutions for conscience sake are not isolated cases in Jugo-Slavia. In August, 1924, 2,000 Nazareners refused to serve; in August, 1926, 300 Nazareners, to take part in a two months' course of training and were sentenced to 10 years' imprisonment, but were liberated after numerous protests had been received. Eighty-eight refused to enter the army in August, 1927. On August 4, 1927, Zoric (a tailor), Paskan (a farmer), and Paololic (a cabinetmaker), who had already been imprisoned five years and eight months, and had lost all civic rights, were "pardoned," that is, their rights of citizenship were restored to them, so that they could once again be called up for the army. After refusing they were sentenced to eleven years and six months' imprisonment. One does not need to be an advocate of passive resistance, nor a co-religionist of these heroic Nazareners to be filled with indignation at the barbaric persecution of these 72 men, who have committed no other crime than that of obeying their conscience. The Bureau, therefore, urgently appeals to all organizations and corporate bodies with human objects, whatever their political, religious or social opinion may be, to protest against these sentences. It makes the same appeal to each individual who is acquainted with these facts. It also especially urges the whole press to give the facts mentioned the greatest publicity.

The Christmas Spirit

Father, mother, the baby, Johnnie, Jane, the aunts and uncles, grandfather and grandmother, and others will be remembered at Christmas time.

But How About Your Missionaries

and other people beyond the seas? They will appreciate being added to your gift list.

Send your generous Christmas gift in the form of dollars for the United Benevolences through the regular channels.

The American Friends Board of Foreign Missions

101 South Eighth Street
Richmond, Indiana

BIBLE STUDY CENTER ON MOUNT OF OLIVES

Through the gift of a devoted Christian woman, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, and has been donated to the well known Travel Institute of Bible Research. This is the first piece of land to be owned on the Mount of Olives proper by a Protestant church organization. It borders the traditional site of Christ's weeping over Jerusalem and is but a few minutes' walk east of the Brook Kidron, and above the Garden of Gethsemane. On this land there will be erected as soon as sufficient funds are available, an undenominational Protestant Bible Study Center for teachers, pastors and church workers of all Protestant denominations and all nationalities. Until such time as this center is erected, the land will be turned into a beautiful garden with numerous retreats for prayer and meditation. Bibles in all languages and hymn books can be secured from the caretaker. Memorial donations will be solicited for this work. It is also planned to repair and reconstruct the old path up the mountain-side, which Jesus most probably used, on the triumphal entry and on numerous other occasions. This path is the only means of access to the land.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Your Business and Mine

CONGRESS is in session again and faces an unusual array of problems pressing for solution. Some of them are domestic and some are primarily international. People pretty generally feel free to speak their minds to their representatives in government on questions having to do with home policies, but are still rather reticent as a whole to express themselves regarding our relationships with other nations. There are several reasons for this. Foreign policy has long been farther removed from popular knowledge and public scrutiny. In Europe it has been manipulated in the dark rooms devoted to secret diplomacy. Even in this country, the large part played therein by the Chief Executive and the State Department, together with the Senate, removes foreign affairs from direct popular control.

As a result of this and other reasons, two or three rather general attitudes are assumed. One represents a blind trust that the government always knows best what to do and should not be handicapped by criticism of its foreign policies, however questionable they may appear to the lay mind. Closely akin to it is the position that there is something so deep and mysterious about our relations with other countries that it is next to impossible for common people to acquire sufficient information to understand them. Another attitude is that of a sense of futility, which says that regardless of what we may think, the government will do as it pleases anyway and nothing can be done about it. As Editor, we have now and then met those objections within our own group. All of them are easily shown to be untenable.

As to the first one that the government always knows best and should be trusted, suffice it to say that if the peoples of Europe had known of the devious intrigues of which all the belligerent powers were guilty, as since disclosed, they could hardly have been driven into the world war. Even in so democratic a government as that of Great Britain, not even Parliament itself was aware of secret treaties and commitments whereby that country was drawn into the war, ostensibly in protest against the invasion of neutral Belgium. An appalling network of stratagems and spoils linked the courts of Europe in wretched international conspiracies that flouted decency and morality. Of these, the peoples were themselves ignorant and guiltless, yet had to pay the terrible price the secret intrigues exacted—and through them we, too, were drawn into the maelstrom of war. To be sure our government was not embroiled in those European policies, but has it always been entirely clear of similar war-stimulating stratagems? The way in which the administration of President Polk pushed war upon Mexico is now an open page to those

who will read, and it is no secret how nearly we took up arms against that country two years ago to accomplish what has since been achieved so well by friendly conference. All governments are finite and fallible.

Regarding the second attitude, it is true that in the past, foreign relations have been murky and mysterious. That is not the case now. Nearly all the governments of the world have become democratized and their relations with each other exposed to the sunlight. It is increasingly difficult to put anything over in the dark, as witness the recent fiasco of an understanding between the foreign offices of Great Britain and France. The light of pitiless publicity is like an X-ray, penetrating the innermost recesses of secrecy. After all, there is nothing necessarily mysterious about the relations existing between nations. In fact, they are quite open to general understanding, and information concerning them is more and more accessible. And the more the public knows about them the more wholesome will those relations be.

In the third place, something *can* be done about it. The day is past when government can be arbitrary and autocratic, heedless of the public mind and conscience. Because the governments *have* become democratized they are sensitive to popular sentiment. We saw a striking object lesson when we were in England in 1920. The British government was on the brink of war with Russia. The working men of England, getting action quickly through their labor organizations, served notice on the government that they would not tolerate such a war and the government drew back. Two years ago an outburst of public sentiment suddenly changed our own government's policy toward Mexico. Prior to that, public opinion made abortive the attempt to fix an annual mobilization day. Within the year the three billion dollar navy project was similarly defeated. This is a government by the people if and whenever the people wish to exercise their sovereign right.

On this general question Lord Robert Cecil of England said some pertinent words the other day. They were expressed in a message to the Foreign Policy Association, an American organization devoted to stimulating the interest and knowledge of our people regarding foreign affairs, Lord Cecil felicitating it upon its tenth birthday. "Many people in your country, I suppose, as in mine," he said, "have been in the habit of regarding foreign affairs as the business of their government, with which they have comparatively little or nothing to do. No opinion could be more untrue. On the proper conduct of the external relations of a country even so self-contained as America depends her prosperity much more than on any other single governmental activity. It is therefore of the utmost impor-

tance that in a democratic country the people, who are the true source of power, should be well-informed on this vital matter of the direction of their country's affairs."

In an address given some time ago, Alanson B. Houghton, our ambassador to Great Britain, showed us how foolish it is for the people of a country to sit idly by and allow their government and a few diplomats to maneuver the nation into disastrous and unnecessary war, the burden and tragedy of which falls upon the citizens. It should be for them to say, declared Ambassador Houghton, whether their country shall take up arms against another nation or whether it shall keep to the paths of peace.

As already indicated, momentous questions having to do with foreign policy are now before our national Congress, in actual fact or in prospect. Upon the Senate will rest the responsibility of action upon the Kellogg Peace Pact, renouncing war as a national policy. The question of our entrance into the World Court is up again. What is to be our future policy in Central America and in the Caribbean area? Shall we continue to maintain armed

forces in Nicaragua and match military occupation with financial control? Of the increase of naval armament is there to be no end? The government program for more big war cruisers gives point to this query.

While these issues and problems do not necessarily involve the question of war, at least not immediately, they do deal with the intangible stuff of which wars are made. They have to do with faith, or the lack of it, in God and men. The manner in which they are handled will pave the way toward world understanding and harmony or will set back irretrievably the coming of peace and good will among men and nations. The Christmas season approaches. We are breathing its atmosphere and feeling its exalted aspirations. Let us not dissipate its serious message by contenting ourselves with pious exaltation. Something more than angelic songs in the heavens is required to bring peace upon earth. The thing for us to do right now is to let our representatives at Washington know how we feel about these issues before them. It is time for our great nation to demonstrate the Christmas spirit to the world. And this is your business and mine.

Preparing for Yuletide Joys

BY RICHARD K. MORTON

SHOPPING is the outstanding watchword of the hour. Out of the rushing, feverish crowds, milling here and there and desperately jamming near the counters of the stores to buy desired goods, shall come joy and peace. The temples of commerce visited by loving and sacrificial parents and friends shall add new joys to the temple of the home.

Shopping—what a pageant! What love and purpose!

Shall we call this surrender to the spirit of commercialism? Shall we call this trying to pass Christmas back and forth over a counter? Shall we scorn this as a selfish materialism? No—to buy may be to place into the hands of someone that which will create in him new reservoirs of love and hope and awaken new powers. Many there are who see beauty and power and value ready for the buyer in the stores, and who then emerge with a new sense of what greater values may also be found in the temple of the soul.

A father is on his way home from work. He is thinking about the Christmas which his family will enjoy. He has little money and little time to determine the best ways to spend it. Sometimes he is heart-sick to think of the things

which he must deny himself and his family. He stops before a bookstore or a department store. He enters and begins to look around.

Shall we call his choice of a low-priced gift merely a commercial transaction? Is he merely, out of a scene of convention, getting some presents which mean little? Is he merely converting some of his money into gifts chosen at random because it is the social custom to provide one's family at this season with gifts?

No; he is symbolizing in that gift his love. He is speaking the language of Christmas in every ounce of its weight and every inch of bulk. He is using a little bit of matter to suggest a world of love. Through the beauty, value, and thoughtful selection of this gift he is telling to all the world what Christmas means to him.

Through this act of shopping he performs an act of worship because he invokes the presence of love and joy and because he desires to have and to give things of spiritual value—gifts that bring visions and which have attached to their modest bulk an infinity of intangible but wonderfully real value. It is also an act of character because to shop has compelled

A Christmas Prayer

OUR Father, giver of the perfect gift, we ever see the star by which Thou wouldst lead us to the supreme experiences of life. In Bethlehem's manger we have found the supreme evidence of Thy love. We seem to hear anew the singing of the heavenly hosts, and Thy glory is around about us, and Thy truth we would have dwell in our hearts. Purge us of every unworthiness, make us stronger and more beautiful in Thy sight and draw us ever nearer to Thee. May we help to bring happiness and newness of life to others, and help to spread the Christmas message everywhere. Working through us, we beseech Thee to mold the world more in accordance with Thy principles and to bring among us everlasting peace and good-will. Bless all who cherish the Christmas message in their hearts and try to make it in some way manifest to others who would know Thee. Amen.

R. K. M.

him to use the greatest powers in his own mind and heart, to find out what others consider are the best values and forces in life, and to attempt to make the spirit of Christmas real in the hearts of those he loves and for that greater commonwealth of mankind in which he, as a Christian and as an intelligent and world-minded man, has become increasingly interested.

To give and to receive—all life revolves around this double center. To give is the supreme test of will, insight, love, sympathy, and inner power. To receive is the supreme test of character. He who knows the joy of receiving through giving has enjoyed one of the supreme delights of living.

He who has given with all his heart and mind and soul has developed in himself and in others powers which shall never lose their influence. He has exerted a force which tons of merchandise could not command, and has called forth feelings of thankful joy which all the lights and beautiful decorations in the world could not invoke. Life moves best only when it revolves about this double center.

Only those who can see the quality in life which the brightest lights cannot reveal, and who can possess those values which the costliest merchandise cannot represent, are really prepared for Yuletide joys.

Shopping ought to awaken us to powers and values we had never thought of before. We ought to be more fully awake to all the treasures which build up, bless, and glorify life. We ought to strive to be more genuinely mature. Seldom do possessions alone, no matter how discriminatingly selected, ever permanently enrich life. We shall not necessarily assure the presence of the Christmas spirit by loading our homes with gifts.

Christmas shopping squarely presents this problem: How does one go about adding to human life? When you add figures, for example, does anything happen? How are you going to add presents and people together; how are you going to assure yourself that this action means or does anything?

Shopping means the process of taking your love, discrimination, sacrifice, and effort, the store's treasures, and your friends' lives and combining them to make your life and theirs more *complete*. Every time we do this we ought to create something new. Man in one sense is not a creator; he co-ordinates and adapts what God already has created. Every time this process is done, however, something new and greater ought to enter the sphere of human life.

Shopping means that we must know how to select and how to make our means cover the greatest number of values. There is power in being able, without bitter regret, to leave behind in the stores things which you could not command, and yet feel that, after all, you possess what is for you the supreme value.

Things bought in a perfunctory, careless spirit are of little value. What we do from a grudging sense of obligation is of small consequence. To damage the gift is not half so bad as damaging the spirit of the giver.

We may ask ourselves: What shall I give? Will my friends give me anything? The way to answer this is to forget the idea of giving in expectation of equal return, and to think of the things which will best express the highest admiration and ideal you have entertained for that person; then shape the gift in such a form as will most likely make his life more complete. Remember, too, that we do not know the best of the values for sale until we have access to the values which are *not* for sale.

Shopping means that many who heedlessly and aimlessly follow the city crowds will become lost in crowded canyons of steel. Many will have lost the vision of Christmas amid the rushing crowds. Many will fail to look upward toward the sky because of the gaudier sights upon the streets.

Lives will be dashed in despair against these throbbing hives of business if they have not the upward look. No great river runs so inexorably as does that of the holiday crowds. While we are tossed in the billows and whirlpools of shopping, we must remember the need of a vision of higher values.

However often we admire goods we see tastefully displayed in stores, only to find, when we have carried them home, that the particular charm for which we bought them, has disappeared. This is the danger at Yuletide—we must set these presents in a background of love and peace if they are to retain their lustre. We cannot wrap Christmas up in packages and expect them alone to radiate its spirit. We cannot pass across the counter, wealth which will by itself bring Christmas into a home.

We find that many articles have become standardized. But when we buy one of them its meaning for us is unique. Standardization makes possible Christmas joy for many. Only its abuse is harmful. The standard of Christmas is happiness symbolic of spiritual power.

Everywhere bells are beginning to ring out the Yuletide message. Stores resound with happy confusion. Everyone is preparing for great Christmas joys and surprises.

Despair, bitterness, disappointment, and suffering are being banished from the land. The Christmas trees can bear the weight of only a few presents and decorations, but the human heart knows more of beauty and joy than ever was suggested by the loveliest tree. All these beautiful Christmas legends and ceremonies find their beauty crowned by the love and character of those who have prepared to give them meaning.

If I But Have No Fear

I know all things will much more blessed be,
If I but have no fear of life or death.
The flood, the storm, the vast catastrophe,
Like striding cyclones with their dusty breath;
The utter helplessness that comes today
Unheralded, and makes the stalwart frail;
The high ideals, from which we often stray
Knowing our loss, yet still, yet still we fail.

But courage is a white and flaming torch,
That lights a road through forests fraught with dread,
Yet glows and flares and burns to red-hot scorch
All slinking cowardice. So I can tread
A path that beckons straight ahead and clear,
Dear God, dear God—if I but have no fear.

BLANCHE CUMMINS HOEFFER.

Richmond, Indiana.

I have always thought of Christmas time, when it has come round apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time.

—CHARLES DICKENS.

Friends in Old Virginia

A Paper Read at Baltimore Yearly Meeting Held at Sedley, Va.

BY NATHAN PICKETT

There are a few places in the world where the battles of the nations have been fought. The Valley of Esdraelon, The Plains of Philippi, the Field of Flanders, Waterloo, and the Low Countries have all seen the armies of contending peoples come together and try the issues of the times by mortal combat. In a very similar way Virginia has often been the field of conflict wherein American Quakerism has met the forces of error, bigotry, and various other forms of religious intolerance, social distinction, industrial injustice, and political discrimination.

Virginia contends with Massachusetts for the distinction of being the recipient of the first visits from the early traveling Friends; and like Massachusetts gave them peculiar receptions. Boston hanged them on the Commons, but Virginia allowed their flesh to rot from their bones as they languished in the dungeons of Old Jamestown. Ann Austin and Mary Fisher came to Boston in July, 1656. Elizabeth Harris came to Virginia the same year and arrived in England after having completed her visit in July of 1657. Robert Clarkson, a wealthy planter of Gloucester County, was probably one of her converts.

During the ten years previous to the passage of the Toleration Act in England, Friends visited Virginia and many of them met with imprisonment and fines. Josiah Cole and Thomas Thurston were thrown into jail but were finally released on condition that they should leave the colony. They traveled overland to Maryland and New England. General persecution of the Quakers was directed by the government in 1658 and Quakerism grew by the buffets and opposition it received. Different types of laws were passed, the penalties of which would fall hardest upon Friends. There was a law against ministers preaching without ordination, one concerning unlawful assemblies, another, against profaning the Sabbath, another providing penalties for parents who refused to have their children baptised; and finally laws were passed that directly forbade the Friends assembling for worship.

In spite of whippings and imprisonment, traveling Friends continued to come to Virginia with their concern that men should be guided by the Inner Light. In spite of distraint of goods and fines and persecution, many planters of Virginia continued to entertain traveling Friends and to meet regularly for worship. By 1663 meetings were established and persecution and prosecution became profitable for the civil officers. John Hill, High Sheriff of

Norfolk County in the year 1663, collected 100 pounds sterling and 20,750 pounds of tobacco as fines against Friends. Of this amount the sheriff retained one half as his own fees. It was during this year that the name of John Porter, an ancestor of the Hare family, appears. The county records say that he was expelled from the Virginia House of Burgesses because he was a Quaker. About 60 days later he was fined 200 pounds of tobacco for attending a Quaker Meeting. For a second offence he was fined 500 pounds and for a third offence shortly after he was ordered to leave the colony. John Porter, however, was a man of considerable prominence and as Sheriff Hill's term of office soon expired the enforcement of the sentence of banishment was allowed to lapse.

After the passing of the Toleration Act in England, persecution of non-conformists ceased to a large extent and we find very little of Friends history until the coming of George Fox and William Edmondson in 1670. They visited families and meetings already established and established new ones. The membership almost doubled in number during the visit of these two Friends. It was during this time that George Fox visited the Porters near the site of Somerton Meetinghouse where this session of the Yearly Meeting is being held. He held meetings here. He established Somerton Meeting at that time and it has continued its organization from then until now. It was on this same journey that Baltimore Yearly Meeting was set up on South River in Maryland.

When Fox returned to England he left behind him a chain of Monthly and Quarterly Meetings. The movement grew steadily and the records show meetings held in many localities—James River, Nansemond, Accomack, Pongaleg, Chuckatuck, Pagan Creek, Pocomock Bay, Moody Creek, Savidge Neck, Levy Neck and others. By 1680 persecutions were again heaped upon some of the Friends and the Virginia Yearly Meeting was set up in 1696 to provide for the common interests. In fact, the territory of the State of Virginia has contained 117 different Friends meetings, and the part of the state subject to Virginia Yearly Meeting has contained 73 local meetings.

During the 18th Century there was a great expansion among Friends, coming up to the time when Virginia Yearly Meeting was the largest in America. This expansion took two forms—a migration of the stock of the first settlers from the lower counties to the territory farther west and

into North Carolina, and a migration of Friends from Pennsylvania, New Jersey, and Nantucket to the southwest. This last wave located the meetings along the Valley of Virginia and just west and south of the older settled parts. These meetings were established by those who had more or less of a pioneer or roving spirit and aided much in the settlement of central Virginia and North Carolina.

Friends of Lower Virginia met the conflict with religious persecution and prospered. They met the conflict with the forces of Nature and prospered. But during the latter half of the 18th Century and early half of the 19th they were forced to meet the Social and Industrial problem which bade fair to conquer their organization and spirit as well. I refer to the institution of human slavery. This conflict opened up in earnest with the work and ministry of John Woolman in 1757. Many others had opposed slavery previous to John Woolman, but the real conflict was precipitated as the result of his preaching. By 1760 Friends had made it a subject of Discipline, and members were not allowed to buy, sell or abuse slaves. This was made a concern of the church and after a few more years was made a cause for disownment.

In the meantime the conflict raged. The Yearly Meeting kept a standing committee to labor among its membership with the purpose of getting all of them to liberate their slaves. The spirit of the Yearly Meeting in this matter may well be shown by an incident published in a book by J. P. Bell, of a Friend named Pleasants who owned an extensive plantation and 999 slaves and had hopes that he could soon be the proud possessor of 1000. Friend Pleasants had no unity with the Yearly Meeting's concern for the liberation of the slaves and when their committee came to call upon him in the interest of their concern he refused to come to the house to meet them. They, however, patiently waited until he should come to dinner. He then had their horses fed and invited them to dine with him in true Friendly hospitality. When dinner was over they asked him to tarry with them for a season of waiting before the Lord. For some time they sat in silence, and then arose saying that if he would have their horses brought they would proceed on their way. They departed without saying anything about the object of their visit; but he knew why they came and was forced to think about it and the sincerity and reverence of the committee in their attitude toward the

Friends who were still out of unity with the Yearly Meeting upon the subject.

That night Friend Pleasants dreamed that he died and that just as he was approaching Heaven's gate a little darkey lad stepped out and closed the gate preventing his entrance. As he lay meditating upon his dream and the events of the previous day he decided that no darkey should keep him out of heaven. And early the next morning he called his 999 negroes together and informed them that they were all free from that moment; that whoever cared to remain with him should receive wages and whoever wished to leave might have his manumission papers and be free to go. He found later that his business was more profitable with half the number of hired servants than it had been with all his slaves. The first record that we can find of the conflict with slavery dates back to 1722, and 95 years later—1817—it is recorded that all Friends in Virginia were clear of slave-keeping. A complete victory for Friends though requiring almost a century to accomplish it.

But while Virginia Friends were winning in the conflict with slavery they were forced to face a losing conflict with the spirit of emigration. Beginning with the establishment of the Northwest Territory as free soil, Friends saw the opportunity to escape from the debasing influences of Slavery, and being in the minority politically, they were powerless to change the conditions in the old homeland. So Friends moved by the hundreds to the new country north of the Ohio River. These emigrants were for the most part the energetic and adventurous ones who dared to leave home and kindred and seek new homes and new environment for their children. However, there were occasions when large groups removed and settled as new communities beyond the Ohio.

In this movement the once large and prosperous Virginia Yearly Meeting was so decimated that by 1844 it was necessary to lay down the Yearly Meeting. It was attached to Baltimore Yearly Meeting as Virginia Half Years Meeting at that time and has continued as part of Baltimore Yearly Meeting ever since. In more recent years with the setting up of new Monthly Meetings within its borders the Half Years Meeting gave place to the present Virginia Quarterly Meeting. It is hard to separate the emigrants from Virginia and North Carolina Yearly Meetings as they settled in the new country to the northwest, but as these parent yearly meetings gave of their strength, and Virginia Yearly Meeting its life, the new field of Quakerism throughout Ohio and Indiana was given its birth, youth and strength and is to-day the centre of Quaker power and influence.

The next conflict in which Virginia Friends found themselves was with the spirit of War. Being conscientiously opposed to war, and having already been free

from the curse of slavery for more than half a century they were of course at heart loyal to the Federal Government during the war between the states. Many young Friends were conscripted into the Southern army and one of the southern army camps was located about half way between where Bethel and Corinth Meetinghouses now stand and only a short distance from where Black Creek Meetinghouse used to be. This camp was the scene of some terrible persecutions of the conscientious objectors who were brought into the southern army at that place. One young man when sentenced to be shot, and facing the firing squad prayed "Father, forgive them for they know not what they do." This had such an effect upon the soldiers that for three times all the men in the firing squad refused to pull the trigger that might cause the death of the God-fearing lad and the disgruntled captain had to give up the execution and the boy's life was spared.

During the time that the war was in progress there were men of means and influence in Richmond and Baltimore, of whom John B. Crenshaw and Francis T. King might be mentioned, who were tireless in their efforts to secure respect for Friends' principles and to relieve suffering among Friends in and out of the armies and fighting zones throughout the South. These efforts together with the work of the Baltimore Association during Reconstruction Days and the patient suffering of the Friends during all this period, made such an impression upon the minds of some who observed them that there were a number of convictions among non-Friends and Corinth Meeting is said to be the outgrowth of those convictions.

Friends of Virginia have been a part of American Quakerism ever since the first Friendly visits to America. They have borne religious persecution, been pioneers in settling a new continent, met the issues of slavery and war. They are interested today in the struggle against all forms of social evils, intemperance and war. They have known prosperity and adversity, wealth and poverty. Their history goes back to the beginnings of American history, but they are to-day a group of virile, forward-looking, hopeful Friends—a real part of American Quakerism.

HE KNOWS THE WAY

BY ROSA EUNICE JOHNSON

On the mountain tops, in the valleys deep,
Through meadows green, over pathway deep,
If only His hand is clasped 'round mine
And I can look up to His face divine,
Why should I care over what path He leads?
My Master and Lord will care for my needs.
He will help me over the rock-strewn road;
He will dry my tears and carry my load;
Let me walk by His side through earth's
short day
That He may guide me, for He knows the
way.
Spring Valley, Ohio.

NEWSY LETTER REGARDING CUSTOMS IN LONDON

The Lord Mayor's Show, one of the few quaint old English customs which has not been allowed to disappear, brought thousands of visitors to London the other day. The ceremony by which the new Lord Mayor of London is installed in office each year lasts well over two days, and the big event, as far as the public is concerned, occurs on the second day when the Lord Mayor rides in his State chariot from Guildhall to Royal Courts of Justice. The route which he follows at the end of a long procession is elaborately decorated, traffic is deflected and huge crowds throng the streets. Right in the thick of it at Holborn Circus, and well to the front, we found ourselves, having worked our way forward with the proverbial "American push," at which my English friend proved even more adept than I—but that may be accounted for by the fact that her mother was American!

The procession, "one of the best Lord Mayor's Shows for years," was of an educational nature and in addition to floats representing the social and educational organizations of present-day London, contained numerous cars illustrating the city's ancient trades, such as "The Worshipful Company of Gold and Silver Wyre Drawers," "The Worshipful Company of Patternmakers," and other "worshipful companies" of Fruiters, Basketmakers, etc. The two huge city gods, Gog and Magog, with rolling eyes and nodding heads, drew the most laughter, but the cheers came at sight of the Lord Mayor in his golden Chariot. Unfortunately, a sudden great surge of the crowd swung me behind a row of tall men, and not a sign did I see of the golden chariot—not even the coachman! I got a vivid description of it, however, from an excited little working girl close by who was lifted up above the heads of the people by a man who chanced to stand behind her.

The Lord Mayor's Show is just one of the many reasons why I am grateful that my stay in London is being reckoned in months, and not in the few short days of the summer tourist rush. London is fascinating, and its greatest fascination can only be found by those who stay long enough to know London as it really is—and as it used to be, which is more fascinating still. One other experience not vouchsafed the summer visitor has been ours during the past week—a genuine London fog, the kind one tastes, the green and yellow fog that makes one's throat sore and eyes smart. Londoners say that what we have had is not one-sixth as bad as what we may expect, and I shall not be satisfied until I have been lost in London's worst.

It was the desire felt by both English and American Friends for closer co-operation and mutual understanding in their common service abroad that led to my coming to Friends House four months ago for a short period of service as secretary to Harry T.

Silcock, who is joint general secretary with Carl Heath, of the Friends Service Council. It has proved a most helpful experience that I wish more American Friends might share. Friends House is not only the administrative center of English Quakerism, but a spiritual center as well, and the leaders in the work have a very deep concern that the mechanical details, however important, shall not be allowed to hamper the development of that spiritual power which is fundamental.

The keen interest in the work of the Society, which brings Friends once a month from all over England for several days of committee meetings at Friends House, has particularly impressed me. Committee Week comes at the first of each month, with two days of Committee Meetings, followed by two long sessions of the Friends Service Council, Wednesday evening and Thursday morning, and finishing with the Meeting for Sufferings on Friday. The Council is, technically speaking, a new body organized just one year ago. At that time the Friends Foreign Mission Association and the Friends Council for International Service were amalgamated under the new title of Friends Service Council. It was the same general motive as that which has brought about the amalgamation of the Five Years Meeting Board of Foreign Missions and the Board of Home Missions, for, as stated in the F. S. C. annual report, English "Friends were more and more feeling that the work of both bodies (F. F. M. A. and C. I. S.) sprang from the same spiritual motive, and had the same end in view, and therefore should have the same organization at the home end supporting this work and sharing in it. It is the same spirit that impels some to go out and gather into the fellowship men and women in Germany or in China, and some to love and serve 'the stranger within (their) gates.'"

There are 217 members of the Council, all of whom serve on one or two of the 18 Committees. There are the committees for the Western fields, where American Friends co-operate, such as Germany, France and Switzerland, Russia and Poland, and there are committees for China, India, Pemba, Madagascar and Syria, as well as others for Scandinavia, the Near East, etc. The size of the Council and the frequency of its Committee meetings indicates how large a circle of Friends are kept in close touch with the work being carried on by the Society. Attendance at Committee and Council meetings reveals the depth of concern for the work, and the thorough and progressive manner in which problems are dealt with. At present every Field Committee is making a serious study of its field to determine what are its fundamental needs and what ought to be the direction of its future development in view of the great changes taking place all over the world. It is felt by those who are in a position to read the pulse of the Society that there is a general quickening of interest among Friends throughout the country which will make

itself felt increasingly in the coming months.

Perhaps the most serious problem with which the Society as a whole is grappling at present is that of unemployment and distress in the coal fields, particularly in South Wales, where conditions are worst. A committee appointed by the Meeting for Sufferings, with Joan M. Fry as chairman, has done magnificent work in organizing relief work, collecting information (which has been of use to the Government), and in sending helpers to the most needy districts to maintain centers of relief. The spirit of sympathy and encouragement radiating from these centers is perhaps of as great value as the material help which they are able to give. The atmosphere of hopelessness pervading everywhere in the mining towns is tragic. Whole populations have been without work for as much as seven or eight years, and there is no prospect of there ever being work for them in the mines again. Young men stand on the street corners all day long—most of them never having done a day's work in their lives. Yet those who have visited the homes have been amazed at the patience and the courage with which these people are meeting the situation. Friends are trying to provide some sort of occupation for the miners and where they succeed the change has been remarkable. With the approach of winter the need is becoming more urgent and Friends are collaborating with the Lord Mayor's Fund in London in collecting clothing and contributions. A steady stream of clothes has been pouring into Friends House, where a group of volunteer workers is busily engaged in sorting, repacking and sending them out to the distress areas.

As for the Young Friends, they are by no means inactive. The London Young Friends Group has organized a club which meets every Friday evening at Friends House for discussions, entertainments, or a social time. From 100 to 150 young people, many of them foreign students and non-Friends, come regularly. Not long ago they sponsored an International Week-end Conference at Welwyn Garden City, a few miles out of London, to which 50 students representing 10 nationalities were invited. It was one of the most helpful conferences I've ever attended, and the fellowship enjoyed in our rambles, our fireside talks, our Quaker meeting for worship Sunday morning, has all carried over into the meetings of the Young Friends Club. The lecturer for both Saturday and Sunday afternoons was an expert scientist, who gave really remarkable lectures on "The Biological and the Psychological Aspects of Race Contact." From an impartial, scientific standpoint we saw that there is nothing to fear from race contact, either as a matter of biology or of intelligence, *if separated from social factors*. If all races were given equal opportunities there would be no question of superiority or inferiority. Differences would exist, certainly, but only in kind, and not in degree. Dr. Brierley's indictment of the unfair treatment received by the American

Negro, and the prejudice with which even some of our leading psychologists and scientists have treated the race problem, made me more than ever ashamed of the conditions we allow to exist in our country.

I have written too much already, but I must not close without mentioning Elizabeth Marsh. It has been a delight to see her again, and to know that she has been representing American Young Friends in such a splendid way during her stay in England. I spent a delightful week-end at Woodbrooke not long ago and found Elizabeth entering into the life of the school in her usual happy, active way. She was busy on committees for an Old Woodbrookers' party which took place at the time of my visit, and for an American Hallowe'en party the following week-end. She played hostess for tea parties in approved English style, and delighted her English comrades by her American pronunciation of "water." She has been responding to numerous invitations to speak at Friends meetings, and the week before sailing for America she attended a week-end conference of Young Friends, who met to discuss fundamental Friends beliefs from the Young Friends point of view.

But Elizabeth will have arrived at headquarters in Richmond before this and will be able to fill in the detail herself. I know that she is returning with the same feeling that I have—that it has been a happy privilege to learn to know English Friends.

PAULINE TERRELL.

Friends House, London.

WHERE THERE IS A WILL THERE IS A WAY

A pastor and his wife were very desirous of having a Church Vacation School in their community. When the strong appeal they made to the Bible School seemed to fail and workers did not respond to the call, the pastor, his wife and daughter and one Friend outside the family decided it could be done anyhow. Mr. "Pastor" taught Manual training out under the trees; Mrs. "Wife" was principal and taught the Junior Department; Miss "Daughter" directed the Beginners and Miss "Willing" taught the Primary grade.

The cost of the school was \$20, one half of which was cheerfully paid by the folks who lived in the parsonage and the other half was secured from an offering taken on the last evening when a public program was given.

The children brought offerings each day for missionary work. The enrollment was 23 of which 9 had perfect attendance.

The Beginners made scrapbooks which were sent to the mountain work in Tennessee. The children came from homes of Friends, Catholics, Latterday Saints and non-church-goers. One Mexican boy has been enrolled in the Bible School and one Catholic boy has been in attendance part of the time as a result of the Vacation School, particularly the manual training feature.

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EDITORIAL COMMENTS

Shall We Prepare for War With Great Britain?

THIS a blunt and even an ugly question. At first thought it seems a fanciful one, after repeated statements made on both sides the Atlantic that war between the two great English speaking peoples is unthinkable. But if unthinkable, why are public men thinking so much about it? Where there is smoke there is fire, and where there are frequent words there is some thought behind them. And there can be no doubt that the spectre of possible war between Great Britain has been revived by the Armistice Day speech made by President Coolidge.

In that speech he announced to this country and to the world that the United States must add more big cruisers to its Navy, and his words immediately followed a statement issued by the General Navy Board announcing its cruiser-building program, which gave the President's words baleful significance. The President argued that additional cruisers are necessary to make our Navy second to none, although it is a debatable question, to say the least, whether his statement, based on the word of the Navy Board, actually represents the facts. But what is it all about?

Stripped of all fine and circuitous phrases, it means that we don't trust Great Britain and that we are determined to be prepared for her, when "the day" comes. As the *Nation* puts it tersely, "The simple truth is that every cruiser we build from now on is built against England. No one in Washington believes anything else, for there is no other navy to rival ours. Germany has none; neither has Russia nor China. Italy's is negligible, and no one is so silly as to assert that France's navy could possibly attack us. The Japanese 'menace' has faded out of the prints. There remains only England. Against her we build and against her only. Why pretend anything else?"

As a matter of fact Uncle Sam now presents this contradictory attitude, ludicrous were it not so tragic. In one hand he extends the Kellogg Peace Pact, agreeing to renounce war, while the other, held behind his back, is signalling for more big war ships! We know, or think we do, that as a nation we are so thoroughly peace-loving that we would never use these ships unless attacked by a conscienceless aggressor who would violate the Peace Pact (meaning England!); but do the European nations know it? There's the rub. The President explains that this is not the beginning of a great naval competition. We are reminded that on a certain occasion some twenty years ago the Kaiser of Germany likewise asserted that his naval program was based on needs and not on any attempt to rival Great Britain. "The German fleet," he said, "is not built against anyone, and therefore not against England, but according to our necessity." How strikingly similar the words spoken by our own President on the solemn day when the world so needed a conciliatory message of sympathy and good will! His address has not only heartened the Big Navy Crowd at Washington—it has put weapons into the hands of the militarists in other countries, helping them to impede the progress of disarmament because of our bellicose attitude. And under the circumstances this applies especially to Great Britain.

Are we "seeing things?" Following the President's speech Lloyd George said: "I am frankly alarmed about our relations with America. Great Britain's relations with European countries are better today than ever, and I wish I could say the same about the United States. As our friendship improves, so do our weapons. The mailed fist may be useful, but it is no good for a handshake."

Replying even more specifically to the President's speech, Lord Birkenhead, noting "a spirit of patronage and a capacity for giving advice to Europe and England," said: "As far as England is concerned, I am not sure that we specifically require it. We have not asked the United States, as far as I am aware, to do anything for us. My answer to the President of the United States would be that we ask nothing from them except good will. When we discuss questions of naval construction, we do not specifically invite lectures as to whether we are pacific or not in our purpose."

It is just this kind of interchange that creates an atmosphere of friction and suspicion that is provocative of trouble. President Coolidge said some fine things in his address, but he undeniably neutralized them greatly by his most unfortunate *lecture* coupled with the threat of force. It is a bad combination, whether in dealing with school boys or with nations.

How May the "Unthinkable" Be Avoided?

UNPLEASANT, to say the least, are the foregoing considerations. We do not present them to be sensational nor to criticize the President for his utterance. We can't help what has been done, but we can help what may be done in the future. It is certainly better to face an actual situation as it develops than to live carelessly in a fool's paradise.

May we call the attention of readers to the article in this issue by Lydia Wentworth, in which she gives an impressive review of how an aroused public opinion may affect and mould governmental policies. After all, this is a government of the people, to the degree to which the people wish to make it so. The peace-loving and peace-making public can very materially change the spirit of ill-will by expressing its convictions freely and forcibly. This may be accomplished directly and indirectly.

It may be done directly, by focussing public opinion upon the Senate and Congress. First, the Senate should be urged by an overwhelming tide of letters and petitions to ratify the Peace Pact promptly and without reservations. If this Pact is not so ratified, we shall indeed be viewed as the arch hypocrite of the nations. Twice before have we led the rest of the world toward lofty ideals of peace. We persuaded the other countries to join the League of Nations—and we stayed out. We helped them set up the World Court—and then declined to join except on such terms as we chose to dictate. And now we have proposed the Peace Pact renouncing war, which other nations have signed. Not to sign it ourselves would be to destroy almost the last vestige of consistency that remains to us.

But even to ratify the Pact is not enough. We cannot renounce war and at the same time increase our instruments of war and hope

to convince people of the world of our sincerity. When the Big Navy bill comes up in Congress we should therefore do everything possible to defeat it. It is not needed for defense, it is provocative, competitive and is peculiarly ill-timed.

These things can be accomplished if the people who are sympathetic with the peace motive and program care enough to say so frequently and emphatically and will bring their convictions to bear upon senators and congressmen. It takes thought and time and

effort to build public sentiment, but that's the obligation of constructive citizenship. This is our manifest obligation.

So much for our direct contribution. Indirectly we may do much to check the rising tide of ill-feeling in England and Europe by demonstrating clearly that there is a very substantial public sentiment over here that has no sympathy with international swash-buckling and that is committed to the actual practice of the ideals of peace which our nation has long professed.

TREATIES AND PUBLIC OPINION

BY LYDIA WENTWORTH

IS IT the prevailing idea that the Kellogg treaty is a distinctly governmental procedure, to the support of which our public must rally? Or do most people agree with Dr. Walter N. McLaren, Secretary of the Institute of Politics at Williamstown, who declared, early in August, that the activity of the United States in urging the outlawry of war through the instrumentality of the Kellogg treaties was "the result of the pressure of public opinion?" Unbiased consideration can hardly fail to convince one of the correctness of Dr. McLaren's statement; and it may be of interest to many persons to give thought to the factors chiefly responsible for the steady growth, the strength and universality of that opinion.

It would seem as if every intelligent person must know somewhat of the various agencies or forces that have helped to spread and intensify the general desire of our people for peaceable settlement of international difficulties, till that desire has become a demand. To enumerate them fully and tabulate their many lines of work would manifestly be impossible since there are more than three hundred active organizations working for peace; and the individuals, both in private life and the professions, who have rendered unflinching service to the cause, could not all be known and numbered. But prominent among the factors that have molded public opinion are the following:

(1) The intensively educational work of national peace societies and local groups since the World War, The National Council for Prevention of War and The Foreign Policy Association being perhaps specially noteworthy.

(2) The resolutions, memorials and petitions passed at church conferences and by such societies as the Fellowship of Reconciliation and presented to the government at Washington, resolutions which have been increasingly strong and uncompromising in tone year by year.

(3) The annual conferences of the Women's International League for Peace and Freedom.

(4) The three yearly gatherings of delegates from nine national women's societies, representing more than five million women, to study "The Cause and Cure of War."

(5) The magazines, notably *The Christian Century*, *Unity*, *The World Tomorrow* and *MESSENGER OF PEACE*, that have been

zealous and unremitting in their attacks upon war as a curse and crime.

(6) The Bok prize for the best plan to assure world peace.

(7) Mr. S. O. Levinson's program for Outlawry of War.

(8) Rev. Sydney Strong's peace pledge, "Peace Letter to the President of the United States," similar to the Ponsonby pledge or "Peace Letter to the Prime Minister" in England.

(9) Lectures by leaders in the peace movement of England who have spoken in our large cities while on tours in this country, including Arthur Ponsonby, M. P., Wilford Wellock, M. P., and Oliver Dryer.

(10) The Amendment to make war illegal, originated by the Women's Peace Union, sponsored by Senator Frazier, now awaiting action by our Senate. (This is listed because the work done in connection with it has helped, in a general way, to promote the demand for peace, not because it has had any direct bearing on the sentiment favoring treaties.)

(11) The Arbitration Crusade begun about two years ago which, it seems to me, did more than anything else to focus public opinion on the idea of immediate arbitration treaties.

(12) M. Briand's proposal for a treaty with France to outlaw war.

In the fall of 1926 the Association to Abolish War distributed several thousand copies of a circular headed: "The Next Thing to Do." Below were the words: "Will you enlist in a most hopeful crusade?" "The Time Is Ripe to Abolish War, and the Present Generation Can Do It." "Now Is the Time."

This circular presented a forceful discussion of the subject and suggested beginning with a treaty between England and our country that should outlaw war absolutely. Reference was made to the attempt of President Taft in 1910 to have the Knox-Bryce treaty ratified which the English Parliament accepted but our Senate rejected. Appended to the circular was a petition addressed to the President, asking him to take the initiative in outlawing war between Great Britain and the United States by a treaty pledging the peaceful settlement of every kind of dispute between them. This was to be detached and mailed to the headquarters of the

A. A. W. at Brookline, Mass., to be forwarded with others to the President.

This idea was taken up by Mr. William Floyd of New York, Editor of *The Arbitrator*, who, in December, 1926, started the "American Arbitration Crusade" for the outlawry of war by treaties between our country and *all others*. No exception was made. The petition was addressed like the former to the President of the United States and read: "I, a citizen of the United States, respectfully request that you negotiate treaties providing for arbitration or adjudication of all disputes that may arise between the United States and other nations, beginning with Great Britain. Such treaties will automatically outlaw war between the contracting parties and inspire similar action throughout the world."

This petition was printed on small slips and the signatories were asked to send them either to the New York headquarters, 114 East Thirty-first Street, or to President Coolidge direct. In less than six months 300,000 petitions had been distributed, reaching every state in the Union, and it is probable that all but a few found their way, singly or in bunches, to the White House, thence to be transferred to the State Department.

It is known that some copies were sent to Americans abroad and to peace workers in various lands to arouse interest and co-operation in the project. An Englishwoman, travelling in Egypt by airplane, expressed enthusiasm for the idea, obtained a supply of petitions and distributed them as she journeyed. European peace societies made mention of the Crusade in their bulletins. Over one hundred papers in the United States commented upon it favorably. In April the Secretary of the British Labour Party wrote to the Crusade: "I have taken note of your suggestion of a special effort to have the Government of Great Britain negotiate obligatory treaties with the United States. I am wholly in sympathy with the idea as a first step in All-Inclusive Arbitration, which both Governments would find it difficult to oppose."

In April, 1927, an edition of 65,000 petitions printed by the Crusade had, in addition to the request for universal arbitration treaties, the following:

"To the President of the United States:

"As a citizen of the United States I respectfully request the withdrawal of troops from Nicaragua, a peaceful settlement of the existing disputes with Mexico and the adoption of arbitration as the best method of settling all differences that may arise between the United States and all other nations."

For months previous the President and State Department had been besieged by letters from every section of the country protesting against the Government's policy toward Mexico and Nicaragua; and this further demonstration by the Arbitration Crusade may have been the climax needed to spur governmental action toward friendly relations with our southern neighbor.

There is no way of knowing into whose hands a copy of a petition may have fallen in a foreign land nor how strong an effect may have been produced, in authoritative quarters even, through the realization that

the people of the powerful United States were expressing so energetically their demand for the abolition of war and the establishment of the reign of reason in international relations.

It is highly probable that our Department of State had taken note of every important sign of activity by our peace forces since the World War. Those activities had succeeded in arousing in all parts of the country a sentiment of peace of unprecedented strength and unanimity, a sentiment that had expressed itself from time to time in terms that admitted of no question. So, when, in April, 1927, the proposal came from M. Briand for a treaty to outlaw war between France and the United States our people were ready for it and it was welcomed throughout our land with acclaim.

The pulse of the nation has been found to beat steadily and forcibly on the question of "No More War." The many evidences of deep desire for peace have had effect; and

the receipt at our State Department, day by day for months, of petitions, singly or in bunches, amounting to more than a quarter of a million, demanding peaceable settlement of all difficulties with foreign nations, could not have failed to produce a profound impression and must have materially affected the course pursued by our Government. Let credit be given where due and let the name of William Floyd be forever associated with the turning of the world definitely away from a road replete with treachery, desolation and despair toward the one leading to civilization and happiness for mankind. These treaties may not outlaw war absolutely as our people sincerely wish. They may be but a feeble step, but they are a step forward. We are facing in the right direction and this move should give all peace lovers courage to press forward with unremitting endeavor till our goal shall be gained.

Brookline, Mass.

PEACE-BUILDING AT GENEVA

Some Peace Buildings in Prospect or on Paper

BY BERTRAM PICKARD

THE instinct to run to bricks and mortar is widely shared, and is compounded of vice and virtue. Geneva illustrates this instinct to perfection. Geneva is the symbol of the new idea of international co-operation and human solidarity. With this new idea is inevitably associated every kind of invention and innovation, legitimate and illegitimate, sane and insane. Prophets and cranks alike are drawn to Geneva as by a magnet, there to nurture their dreams—or nightmares; there to brood upon the form in bricks and mortar their respective creations would take, should the indispensable monetary cement be forthcoming. There are a number of buildings in prospect or on paper, at the present time. It is worth while to examine them, for they illustrate this growing tendency to centralise and symbolise at Geneva.

THE FUTURE PALAIS DES NATIONS

We intimated a month ago that at last a solution as regards the territory of the future *Palais des Nations* had been found. The solution is a compromise worked out at high pressure at the eleventh hour; but, unlike most compromises, it pleases most, if not all, parties, and does particular credit to the Genevese authorities and people. There is now room enough and to spare for the triple erection of Assembly Hall, Secretariat and Library. Of the last more anon.

The history of the plans and arrangements for these new buildings is not a pleasant one. Many protests against the procedure

of the Jury of Architects that made the award have been raised, but, despite the efforts of that stormy petrel from Norway (M. Hambro) to reopen the whole question, the decisions which, after intense architectural (and perhaps political!) skirmishing, put the buildings into the hands of five architects, representatives more or less of the classical school, still stand. It is perhaps as well so. Someone has said—"After all, the lotus flower grows out of the mud!" It is to be hoped that the compromise over the buildings will have as happy issue as that over the land. But someone will have his work cut out to drive the present team of distinguished architects. One recalls with a broad smile the lugubrious witticism of M. Briand in the Council a while ago—"We now have five architects"—said he with his expressive shrug of the shoulders—"pray heaven we may not have five facades!" Such is the aesthetic price we pay for the moral gain of international co-operation.

THE ROCKEFELLER LIBRARY

It was left for one individual, Mr. J. D. Rockefeller, Jr., to do what fifty-five nations did not propose to do, namely, to prepare for an adequate library at the "world's capital." With his gift of two million dollars (over and above the League's original budgetary allotment) at their disposal, the Library Planning Committee of the League and the new Librarian, Dr. Sevensma, have ample scope; and to date there is every indication that they have a worthy conception of the donor's

intention that Geneva should become indisputably a unique centre for international study and research.

Obviously the new Library is a matter of intense interest and concern, not only to academic institutions, such as the University of Geneva, the Post-graduate Institute of International Studies and the J. J. Rousseau Institute, but also to the sixty private international organisations with headquarters or special representatives at Geneva. Indeed, these organisations have already made corporate representations to the League which have been most sympathetically received by Dr. Sevensma. It is welcome news that reading-room accommodation for at least 500 people is planned; and if an effective loan service might eventually be organised, so very much the better. It is to be hoped that this new centre of documentation will be the first of the three buildings of the League trinity to be realised. This year the present library was used, during the Assembly, as a thoroughfare to and from one of the Committee rooms! To such a desecration has inadequacy of premises brought the League! Let those who plan the future Library take warning, lest history should repeat itself some day!

THE MUNDANEUM

There is at any rate one man in the world who is disposed to take long views and who could never be criticised for parsimonious planning. In season and out of season M. Paul Otlet, of the Brussels *Palais Mondial*, preaches by word and pen

his *Mundaneum*. This is conceived by M. Otlet as an immense rectangular area, hard by the future *Palais des Nations*, within which are to be included a great building for the offices of international organisations; a permanent museum of civilisation, in the form of a vast central pyramid; a world library beside which the Rockefeller Library pales; an international University which would either swallow or overshadow the University of Geneva; and last but not least a series of continental and national pavilions which, taken together, would constitute a permanent exhibition of present-day national activity.

Granted the stimulative effect and value of such ambitious proposals, we draw attention to a number of practical questions that leap to the mind. Is it certain that the majority of the organisations, bearing in mind their very diverse form and functions, will wish to be housed in a common building? Can a museum of *all civilization* be designed and maintained on a sufficiently large scale to avoid becoming a laughing-stock of patchwork imperfections? And if so, is Geneva as good a place for it as would be one or other of the great centres of population? Is it likely that an *adequate* worldwide exhibition could be kept in permanent existence by the various States-Members of the League? Again, is it practical politics to duplicate the work of the League Library, rather than to utilise

the latter to the full? In short, does international co-operation and a world outlook necessarily demand such centralised and systematised ocular demonstration?

ART, SCIENCE AND RELIGION AT GENEVA

If it be true that Politics and Economics dominate in Geneva, whilst Law reigns at The Hague and Intellectual Co-operation is royally housed at Paris; nevertheless, it is clear that the tendency to centralise at Geneva is visible not only in the terrestrial fields of government and bread-and-butter existence, but in those more celestial regions where Truth, Beauty and Goodness hold sway. An examination of the list of the private international organizations at Geneva will show this.

Two proposals for new buildings further illustrate this tendency. The first emanates from a somewhat nebulous movement styling itself "The International League of Arts and Sciences." This League, which has been formed to coordinate the work of the Arts and Sciences and "to show the public by visual presentation the result of this co-operation," proposes "to erect groups of buildings in all world centres, with International Headquarters at Geneva," the purpose of which appears to be to "improve the economic conditions of Artists and Scientists," and "to educate the public in the Arts and Sciences," etc.

At present, like the *Mundaneum*, these plans remain on paper.

The second is the concern of an American woman (Mrs. Brackett, of Boston), for an "All-Inclusive Spiritual Centre in Geneva" in connection with which an appeal has been issued "aspiring to the erection of a building consecrated to the *spiritual* unity of mankind." Signed already by such names as Sir Herbert Ames, Bishop Brent, Harry Emerson Fosdick, Mahatma Gandhi, D. G. Mukerji, Dr. Nitobé and Rabbi Wise, this appeal represents a definite and growing feeling that the political League of Nations needs to be underpinned by a spiritual co-operation and unity that itself demands a centralised expression in Geneva. Whether the specific proposal put forward is realisable in exactly its present form one may be permitted to doubt. Co-operation between different religions is to-day an idea, a hope, rather than a reality. But clearly it is a creative idea and a powerful hope, witness the preparations for a Universal Religious Peace Conference in 1930. That Conference, if well and truly prepared, should help to lay a foundation upon which religious co-operation might erect its edifice. But how soon, or how usefully, that edifice can be expressed in bricks and mortar is hard to say—and comparatively unimportant, surely one may add without offence.

WHY AMERICA SHOULD CANCEL DEBT TO EUROPE

BY GEORGE M. GILLET, M. P.

THE close of the Great War found the Allies faced with the difficult problem of the settlement of their various debts to one another. During the earlier stages of the war the United States had been in the fortunate position of supplying to the Allies quantities of goods, thus accumulating from Europe a vast increase in wealth.

When she herself entered the war, the Allies only too gladly availed themselves of the financial assistance this enabled her to make, the help being all the more welcome as Britain, till then the banker of the Allies, was reaching the extreme limit of her financial resources.

As the result of these transactions, Great Britain found herself in the position at the close of the war of owing America four billions of dollars, which by 1922, with unpaid interest, amounted to about four and a half billions of dollars. On the other hand, the European nations owed her a little more than twice the original sum she owed America. Nearly a third of this sum was, however, due from Russia and the chance of any repayment seemed very remote.

In the first flush of victory and the relief from the great strain of war, and viewing the position from the standpoint of an exhausted Europe, it was perhaps too easily

imagined that America would not insist on her full financial rights.

But the Coolidge Administration stood by the principle of the integrity of inter-ally debt obligations, and felt, when in 1922 they arranged terms with Great Britain on a basis of 3% interest for the first ten years and thereafter 3½% for the remaining 52 years, that they were dealing fairly with this country. They considered that the rate of interest charged, compared with what might have been asked, equalled the difference in the then purchasing power of the dollar as compared with its value when the loans, originally made, were spent in buying American goods.

On the other hand, the position of Britain, as a great financial center of the world's banking, compelled her to recognize the debts, unless some scheme of general cancellation of debts was agreed upon, with the full approval of America. Britain herself felt it was not wise to press the nations in Europe, who owed her money, for any larger sums than would be required to liquidate the British debt to America. On these lines her recent debt settlements have been made, and it is hoped in a few years the money she receives will be sufficient to carry out this purpose.

There remains, however, in Europe a hope

that America may yet see her way to reconsider the whole question of repayment, the argument to support this desire being based on two principles, one an economic and the other a moral one.

The Economic Aspect: Mr. G. P. Auld, in his book, "The Dawes Plan and the New Economics," asks, "Is it possible that Europe is more seriously wounded than the economists have given us to understand?"

The answer is that, with the exception of Great Britain, everyone of the European states, whether victor or vanquished, has repudiated a large part of its debt; in other words, has become bankrupt. This fact may be hidden by the way the repudiation was brought about, but it still remains an actual fact.

Then there arises the question whether it is in the interest of the export trade of the United States that these nations should return to prosperity as rapidly as possible. Some of these countries are her best customers, but if they remain poor, little improvement in trade can be expected.

The payment of an external debt involves the export of either goods or gold. The actual transfer of such goods may for a time be postponed, as we see in the case of Germany, by the receipt of money lent to the

debtor country by the creditor one. But at some time the goods must go, draining the poorer country of capital badly required for her own internal trade. So her return to prosperity is postponed, whilst at the same time the very goods, going into the creditor nation, may be disorganizing some of her own trade by the supply of articles these trades would otherwise have been called upon to provide.

On the Moral Issue, the case may be presented on these lines:

Turning again to Mr. Auld we find he

says: "The effect of the human losses is probably much more serious than we imagined. France lost in killed about 3½% of her population, Germany about 2½%, and England about 2%. In one family out of approximately every six in France the principal means of support is gone."

The Economist can put a money value on a human life, and could estimate in dollars what those losses mean to the countries of Europe. But in reality we know there is no measure capable of expressing the mass of human sorrow and misery they represent.

This is what Europe is living through today. As she looks across the seas to America with her overflowing wealth and prosperity, she asks herself what price has America paid for her share in the victory.

It is impossible it should be otherwise. For this reason America might well consider whether her position as a leader in the cause of world disarmament would not be very much strengthened if the feeling of soreness created by these financial transactions were removed.

WHY MANY AMERICANS OPPOSE CANCELLATION

BY BENJAMIN GERIG

MOST European writers on war debts argue for cancellation or drastic reduction on the assumption that it was a common war in a common cause against a common enemy. The American approach is entirely different and no progress will be made until Europeans understand the different political and psychological conception.

It was not a common war because America had entirely different reasons for entering it in 1917 than England and France had in 1914. America always insisted on the official title, "The Allied and Associated Powers." Moreover, many Americans believe that they should never have got into a war at all had it not been for a bungling statecraft in the chancelleries of Europe wherein the Allies were equally culpable with the Central Powers. Not only have their views been altered by the disclosures of revisionist historians, but they recall the secret engagements of the Allies, revealed at Brest-Litovsk; and worse, they have never forgotten nor forgiven the Allies for withholding certain secret understandings from President Wilson until he reached Paris after the armistice.

The divergence widened when the Allies all but repudiated the Fourteen Points at Paris and America finally made a separate peace with Germany. True, America fought on the same field of battle, but she was no partner. And there were times before the sinking of the Lusitania when she felt she had greater cause to fight against the Allies than with them. From the war America gained no territories, took no "mandates," no reparations and no indemnities. Moreover, America was never much moved by threats of what a victorious Germany might do and therefore never felt especially grateful to the Allies for "holding the enemy back." She has never approved the Ruhr and Rhineland occupation. Finally, one American writer asks, "What price would the Allies not have been glad to pay in March, 1917, for a declaration of war by the United States?"

To recall all this is unpleasant. But it explains the important psychological factor

necessary to understand American opinion on the debts.

Comes then the question of economics: Can the debtor pay? And can the creditor afford to take the payment? Recall that the British debt of \$4,500,000,000 is arranged to be paid over a period of 62 years at an average annual payment of about \$175,000,000 and that the accumulating interest (3%) will make the total debt over twice the original amount, or roughly eleven billion dollars. The principal of the French debt having been reduced already 50%, will total less; and Italian debt reduced 75%, still less.

Most Americans confess to an uneasy conscience in demanding repayment of so much wealth from people whose struggle is comparatively so difficult. But, unhappily, their consciences quickly become less tender when they observe the tremendous waste in money and man-power expended by the debtor countries in armaments, despite a treaty with Germany which calls for drastic reductions. Americans are disgusted when they see thousands of strong young men in military barracks who ought to be in the factories and on the farms making shoes and growing corn.

They observe that a country pleads incapacity to pay her war debt, but offers funds at the same time to finance military establishments in other countries. Europeans want "security," and Americans, not expected to tread on any nation's sovereignty, are implored to pay the bill. But in this world there is no such thing as absolute security. If the League, and Locarno, a disarmed Germany, and the Kellogg Pact are not enough security, American money can hardly offer more. In any case, the poor American farmer in the middle west, who will have to pay by his taxes what is cancelled from the European debt, can not easily be persuaded that he should be made the "goat" for another's stupid diplomacy. And no United States Senator dare shift the burden on his constituents nor advocate the "socialistic" capital levy and hope to be returned.

America's capacity to receive payments in the forms in which they must be made is

sometimes questioned. Though a complex problem in international finance, it has been shown by Professor Taussig that by the long-term funding arrangement each annual payment, if made in goods, would represent only the annual variable balance between imports and exports now existing; and if made in gold would represent only one percent of the present annual income tax. These items would, therefore, not be large enough to disturb either the price level or the value of money.

When will the nations learn that they cannot borrow money from their unborn grandchildren to wage their wars? And when will the poor people of the world discover that by the incidence of taxation they are the ones who finally pay? If "rich" America cancels the debt it will be the poor Americans who must pay it. It is idle to ask Americans what she "paid for her share in the victory." There was no victory, not even a financial one for America where war profits have long since been lost by deflation.

But when one contemplates the bitterness that will develop as generations yet unborn are asked to pay this debt one comes to the moral heart of the debt problem. And for this reason a revision must soon be made. The war was a total loss all around and its cost will need to be borne by all, though more equitably. But cancellation is too drastic for the present. Meanwhile, it will not be prudent for the debtor who needs leniency to exploit grievances by denying the debt or insulting the creditor.

It is quite evident that peace cannot be brought about all at once or introduced by force. It must come as a result of education and understanding. The great value of the Kellogg Treaty, therefore, lies in the fact that about sixty nations have seen fit to solemnly agree that they will settle all their difficulties by pacific means. It is a tremendous step in the right direction. The world can never sink back to the position it was in 1914. World peace is nearer than ever before. We therefore rejoice in these proposals.—*Friends Service.*

A "RATHER WEARY" PACIFIST SPEAKS

BY MARJORIE HILL ALLEE

THE Peace movement seems of late to have taken to examining itself critically; and being, I hope, some small part of it, I have naturally been casting a critical eye over my own attitude. What kind of a pacifist am I?

In the first place, a rather weary one. It has been ten years now since our last really first-class war, but I find that I still labor somewhat under the strain of those years.

Richard R. Wood speaks in a recent MESSENGER OF PEACE of the conscientious objector storing up in wartime spiritual strength for the crisis of comparative peace. It would be very convenient if he could do so, but I have yet to know a pacifist who can. The pacifist in wartime is somewhat in the position of a nurse trying single-handed to pull a small-pox patient past the point of danger, at the same time attempting to keep the contagion from spreading; and he is somewhat harassed by the general opinion that he ought to be having the disease, too, for the social good. When the crisis is past and he sees that the patient has come out from his delirium and fever, he wants nothing so much as to go off and sleep indefinitely, though the chances are that he has to stay on the job, straightening up, washing the dirty linen and seeing that the patient does not have a relapse. So the pacifist, when his world has broken out in a war fever.

This feeling of moral fatigue is possibly more common in my own generation than among older people who met the war experience with a more seasoned maturity; although I could give notable examples of my elders and betters who still continue to work for peace but without the old inspiring belief of a world which would sympathize if it would only hear.

The surprising thing is that so few of us have recanted our beliefs. We can sympathize with the old congressman of Lincoln's story who was asked why he supported the Mexican war, and who explained that he had opposed the War of 1812, and had suffered so much from the hands of the patriots that he had resolved henceforth to favor all wars, famines and pestilence; but we are more stubborn. The next war is not going to be any easier on pacifists than the last one was; what is more, we fully expect there will be a next war, and in our lifetime; but, having dreamed our dream of nations ruled by reason and goodwill, rather than by hatred and force, we cannot let it go. It has become part of us.

There is a cowboy ballad made by Badger Clark which this family has long cherished as being peculiarly expressive of certain moods. I wish I could indulge my-

self by printing it here in full, but only the Congressional Record would give me the space. It presents the young idealist, who is in this case the young pacifist, to perfection. Behold him first, unscarred by experience, setting forth into a waiting world!

" 'Way high up the Mogollons
Among the mountain tops,
A lion cleaned a yearlin's bones
And licked his thankful chops.
When on the picture who should ride,
A-trippin' down the slope,
But High-Chin Bob, with sinful pride
And Mav'rick hungry rope.

" 'Oh, glory be to me,' says he,
'And fame's unfadin' flowers!
All meddlin' hands are far away;
I ride my good top-hawse today
And I'm top-rope of the Lazy J—
Hi! kitty cat, you're ours! "

No sooner said than done. The mountain lion "yowled quick fury to the world," but he was securely roped and the cowboy set out to drag him down. Unfortunately the lion was as good as the cowboy's horse; for three days and nights he loped along

PRESIDENT BUTLER'S NINE POINTS

In the October number of *International Conciliation*, published by the Carnegie Endowment Fund, Nicholas Murray Butler presented a nine-point peace program. He proposes that:

- (1) The government at Washington should have only one Ministry of defense in place of Ministries for Army, Air and Navy.
- (2) Compulsory military training should be abolished.
- (3) All warships should be abolished.
- (4) A body with power to control international law should be developed.
- (5) The Hague Court should be recognized as the court of international law.
- (6) The League of Nations should be strengthened.
- (7) A definite Pan-American Union should be formed.
- (8) Steps should be taken to organize the work in such a way that Oriental peoples cannot be exploited.
- (9) Steps should be taken at once to establish all organization and other organs of international understanding.

Peace workers can feel greatly encouraged when an outstanding man such as President Nicholas Murray Butler takes such a forward stand. It is no longer a disgrace to be a peace man. Those who are working for peace can feel that they are moving forward with an assurance of victory.

at the end of the rope, with High-Chin Bob too proud to give up and own himself beaten.

" 'Oh, glory be to me,' sighs he,
'He kain't be drug to death.
But now I know beyond a doubt
Them heroes I have read about
Was only fools that stuck it out
To end of mortal breath.' "

There are a good many of the younger pacifists, who see themselves without much immediate hope of realizing a sound world peace, to join in with High-Chin Bob's last song—

"I took a rampin' dream in tow
And if I never lay him low
I'll never turn him loose!"

But it is also true that most of these lead a double life. They behave as if they did expect to achieve a reasonable world. They pound at whatever door appears to offer access to that world. If it opens they walk through, rather skeptical of what they may find, and looking for the next door. If the door remains obstinately closed they are not much disappointed, for they have no great confidence in their own powers; but nevertheless they settle down for another siege of pounding. In those pacifists who survived the war with their convictions intact, it is certainly true that native stubbornness has been intensified.

Some of us watch for Frederick Libby's signal to make a concerted noise around the walls of Jericho; some of us find that the Women's International League for Peace and Freedom can point roads to peace that we had not considered; a good many of us heed the bulletins of the American Friends Service Committee.

We do what we can to encourage the working out of the Kellogg-Briand outlawry proposals, although we may feel that only a futile if charming gesture is there intended; we circulate petitions for the League of Nations and the World Court, though without the pathetic faith of the older Wilsonian followers that these organizations usher in the millenium; we protest against the occupation of Nicaragua, though fairly convinced that elsewhere and more quietly the imperialism of our foreign policy is entrenching itself beyond our control.

But we are grateful for these small things that we can work at while we dream. Perhaps—I am no prophet—but it may be that in another ten years we may have stored up enough spiritual strength to have moved out from dreams into action with real effect.

Let us hope, however, that the pendulum

does not swing too far. It is bad enough to know, as we do now, that there is no machinery adequate to turn our dream of world peace into a reality. It would be worse to feel that the machinery had been erected but that the essential spirit of peace

and freedom had fled from it, was not wanted by those who manipulated the machinery.

Prohibition presents an analogy. Where it breaks down the machinery is administered by men whose interests are only

political and selfish; through them the old dream of a temperate country struggles ineffectually.

There must be more of us stubborn dreamers of peace before a living reality can be built on our devotion.

THE PROFESSOR OF DEFENSE

BY E. MERRILL ROOT

THE LAST time I was in Mars, I heard the Professor of Defense lecturing in the University of Semi-Martia.

"Fellow soldiers," he began, "we are gathered in this historic hall, hallowed by the memory of the great dead, to consider the defense of our beloved country, Semi-Martia. Like all her sons, you and I do not believe in war: none deprecate war more than we: none more ardently desire peace. But we must understand how to attain peace. We must understand that we must always be prepared to wage war in order to win peace.

"You who are graduating from this University have taken courses in Social Surgery with the Bayonet, in Gaseous Anaesthetics, in the Practical Therapeutics of T.N.T. Why? Because you hate bayonets, because you do not believe in lethal gases, because you abhor human beings who (if you did not prevent them) would employ upon others the destructive demonry of dynamite! You study all these practices of warfare only in order that you may use them to prevent their use.

"Semi-Martia will never wage a war that is not a war of defense. When we feel and know that war is inevitable, in order to prevent it you—our gallant evangelists of peace—will sally forth, not like eagles of conquest but like white-winged doves, to prevent, by gas and bomb, the atrocity of violence which might otherwise descend upon your beloved land. Lest war might come, you will—in self-defense—obviate the possible contagion of war by the beneficent prophylactic of peace. You are simply the homeopaths of war.

"We who are soldiers know better than any self-styled 'pacifists' how horrible is modern war. Blessed, therefore, are we the peace-makers, who wage peace upon those who would make war, and meet the illogic of offense with the logic of defense!

"If Semi-Martia were not prepared to defend herself, who knows what Hemi-Martia might not do to her suddenly and overnight? But, knowing that we are prepared to defend ourselves—that we shall always keep our defense more powerful than her offense—Hemi-Martia will hold her martial millions in leash....or (if not) we shall crush her with peace before she can begin to make war. If she contemplates making war, in short, we shall make with our army a single magnificent gesture of peace!

"For five years, now, Semi-Martia and Hemi-Martia have lived in peace. Why? Because, ever since we invaded her in our last sacred war of defense, we have been ready to use again the offensive of defense! To you, then, armed evangelists of peace militant, Hemi-Martia (though she will not openly admit it) owes the peace which, as the Prophet says, 'Lies under the shadow of swords.'

"Therefore I salute you, gentlemen who wage peace! You, by taking the sword, have broken the sword; you, by threatening life, have saved life; you, by cowering Hemi-Martia, have saved Hemi-Martia from being cowed. Paradoxes incarnate—pacific warriors and belligerent pacifists—you I salute! I call you indeed—and I acclaim you as—Armed Christs!"

* * * *

I was much moved by the heroic eloquence of the Martian Professor of Defense, and I resolved to spread his doctrine among the nations of the effete and pacific and illogical earth. Therefore, soon after my return from the crimson planet, I prepared to send for his great book, "The Logic of Defense," which was to have been off the press in a month. Just before I sent my order, however, I received a dispatch from Mars, which informed me

that the Professor was dead (though they had never found enough of him to bury), as well as most of the inhabitants of Semi-Martia. It seems that while they were preparing to defend themselves from Hemi-Martia, Hemi-Martia had been preparing to defend herself from them . . . and had applied to them, "suddenly and overnight," the "prophylactic of peace"—strictly, of course, "in self defense."

TOWER OF BABEL LEVELED AT GENEVA

One cannot sit in the galleries and look down on that collection of men and women without realizing how shallow is the narrow nationalism which divides humanity into fellow citizens and foreigners, into people for whom one feels some sense of brotherly responsibility and people for whom one entertains apprehension or suspicion and certainly no sense of responsibility. Here in the front are the Germans, so recently reckoned in the category of enemies, yet obviously as good honest humans as any of the rest. Next to them are the Albanians, the latest European race to emerge into statehood.

A little way off are the Abyssinians almost alongside the Irish. Then come a group of peoples liberated from Russian rule, Finns, and Estonians, and so on. Then one comes to Asiatics, Chinese and Japanese and Persians, mixed up with South Africans and Italians and South Americans. And all of them are doing business together in the most orderly and practical way, as if this denial of the Tower of Babel were the most natural thing in the world.

And in truth it is the most natural. The League of Nations, whatever else it is doing, is slowly and steadily breaking down that oldest and most baneful of human prejudices, the division of mankind into groups each of which regards the other as "foreign" and therefore as dangerous or inferior, or at any rate as not evoking any sentiment of pride and love. It is this self-centered nationalism which is the real cause of war. War will disappear when the nations become brother nations, not foreign nations, to one another. And one agency, at any rate, which is accomplishing this result is the annual Assembly of the peoples at Geneva for the purpose of eliminating the causes of war.—From the Diary of a Political Pilgrim in *Christian Science Monitor*.

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MARJORIE HILL ALLEE—An energetic pacifist of Chicago, who is not so tired as she would have us think.

A PROGRAM FOR OTHERS TO EMULATE

The Chicago Branch of the Women's International League for Peace and Freedom is trying the experiment this year of having a Social Meeting once a month, at which refreshments are served and time for sociability given. But true to its aim to inquire after truth, even at these meetings there is a program of a serious nature, giving opportunity to utilize speakers from other cities or who could not be definitely arranged for at the beginning of the year.

The first meeting of the year was a Social Meeting, with Jane Addams as guest of honor and speaker, who gave a most interesting account of the Pan-Pacific Congress of Women held in Honolulu, and over which she presided. The second Social Meeting, that in October, was addressed by Miss Zonia Baber, who cultivated our realization of our common humanity by an account of different conferences which she had recently attended where various questions of international import were discussed by citizens of a number of countries.

One important project of the League during October and November was the organization of an Armistice Day Meeting with a peace slant which was held in the Chicago Temple and was well attended. An important item was the official participation in this meeting of a larger number of other organizations than was expected.

Bobbing up in every business and program meeting, whatever the subject under consideration, the Kellogg Peace Pact is under constant and enthusiastic discussion. The League is taking the lead in securing as many signatures as possible to the petition to President Coolidge for its early submission to the Senate and letters to senators asking for its ratification without reservations.

Among other subjects discussed was "Power Control," as outlined in a book by that title by Laidler and Rauschenbusch.

MAY M. JONES.

WORTH PONDERING

As a special Armistice Day memorandum, the Foreign Policy Association made a survey of conditions today which might help answer the question: "Has the goal of general disarmament envisaged in the treaties of peace been abandoned?"

This survey of the military expenditures and the armed forces of the principal countries of the world reveals a general increase in man power and military expenditures over 1913. Ten years after the war to end war, 6,011,300 men are serving in the active forces of the 52 principal countries of the world, while 27,285,000 are enrolled in the trained reserves and subject to military service in case of war. Military expenditures show a similar increase over pre-war outlays, corresponding closely to the growth of armed forces.

The survey of political developments is more hopeful. Real progress has been made

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in the field of arbitration and security. Since the Armistice virtually every important country in the world has entered into arbitration treaties providing for the peaceful settlement of international disputes. The questions of vital interests and national honor, which made it difficult to arbitrate practically every vital dispute prior to the war, have been largely overcome in these post-war treaties.

THE VALUE OF THE TREATY

The world is slowly realizing that goodness cannot be brought about by legislation. We have been reminded daily of the fact that law does not prevent a government official or a private individual from taking advantage of his position to rob the public. Law in itself does not prevent thievery or murder.

There has been a decided effort on the part of many people to build up a code of international law. Some of them feel that if nations would agree to certain laws, wars could be prevented. There is no doubt but that the peace of the world would be furthered by a codification of international law. It is evident, however, that it would not remove the causes of war.

Peace can come into the world only in proportion as peoples and nations learn to understand and trust one another. The best interests of one are the best interests of all. Therefore building upon the developments of The Hague Tribunal and other similar movements, the League of Nations was organized and the World Court set up. The next great step was the multilateral treaty, which at present is being considered by the whole world. It is the logical development of the spirit of internationalism.

The League of Nations Non-Partisan Association

A membership organization which has as its objective American membership in the League of Nations, the World Court and the International Labor Office. The minimum membership is \$1.00 a year, including subscription to the *League of Nations News*.

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A BIRTHDAY WISH ON GALILEE

BY LUCY MEACHAM THRUSTON

A wayfarer sat him down. The sea
Below was clouded all like pearl.
And, close beneath, the furl
Of sails told rest.

Rest was in him as he sat,
His hands lovingly upon the mat
Of grass cushioning his seat upon the earth.
With gentle fingers he stroked the vibrant
blades

And sifted loose earth with tender hands
While slowly his gaze swept upward
To the clear, still heaven,
Where the first faint star made leaven
For all the sky.

And as he looked a memory ran through
him, freshening like rain
Might be upon the grass, long lain
And dry: His mother, this night—
This night, not so many years ago,
A star to travelers wise had said: Lo, here,
the place you seek;
Here lies the child of peace, meek,
Loving, joyous. And they had knelt,
Chanting their praise, in reverence bent.

The mother, holding fast her babe,
Kept deep in heart the words they said;
She told him oft—the angels' song,
Those strange men from the east, the long
And steady shining of the shepherds' star.
And, as he sat and yearned,
He longed, through all his soul,
To make men see and know the whole of
life—Divinity
Filling all interstices of sorrow, work and
joy and hope.

His fingers lovingly upon the mat
Of grass cushioning the earth, the soul of
him
Winged its way throughout the whole of
earth

As it was, as it would when
Ages had rolled and men
In myriads peopled it. He bent his head.
"Love wrap you all," he said,
"On this the night when I was born.

"To all mothers,
Love, hope for evermore! To all brothers,
Be ye one at heart!
To those who love and whom the wide miles
part,

Peace on the currents of the air between
you stealing,
Joys and healing
Memories! And to all children, everywhere,
This night a blessing bright;
Tell them, tell all, love flows 'round the
world

In constant, never-ending tide,
But flooding stronger, flowing wide,
Touching each soul, enfolding each!
At dusk, alone, and looking down on Galilee
This vision, on this my night of birth,
Shines glorious for me."

Baltimore, Md.

The Friends Girls' School in Ram Allah, Palestine

The Friends Girls School in Ram Allah, Palestine, was founded in 1889 by the New England Friends in America. These Friends felt a deep and loving concern for the people in the Master's own country, who for centuries have been without enlightened Christian teaching, and whose lives have been handicapped by ignorance and superstition for which they are in no way to blame.

Friends had long recognized the education of women as being of equal importance with that of men; and they felt that there could be no surer, finer way of serving the people of Palestine than by training their girls for Christian womanhood and homemaking.

Accordingly, plans were laid to establish a boarding school for girls at Ram Allah, where Eli and Sibyl Jones had established their mission under the auspices of the New England Friends twenty years before. The Foreign Mission Committee of New England Yearly Meeting appointed representatives from among their number to cross the ocean and attend to the details of the new project. Timothy B. Hussey and his wife, Anna M. Hussey and Charles H. Jones, accompanied by Timothy Hussey's sister, Sarah Hussey, and Joseph John Mills, president of Earlham College, sailed from America on the first of January, 1889, bound for Palestine.

The account of how these Friends opened the Girls School reads like a story book. As they had no knowledge of the Arabic language, they had to transact all business through interpreters. This was no small matter when one considers that the house which was to be used for the school had to be put in order and furnished, a suitable matron engaged, and last, but not easiest, girls found whose parents would consent to let them take part in such a strange innovation as education for women in Palestine.

They set to work with the courage and patience of true pioneers. Timothy Hussey went north to Beirut to buy bedsteads, blankets, cloth for mattresses, and such necessities. These things were brought by ship one hundred and twenty miles down the coast to Jaffa, and by camel up through the hills of Judea thirty-five miles to Ram Allah. A trip was made to Jericho to buy the wool for the mattresses. Anna and Sarah Hussey, with the help of a few women from the village, prepared the mattresses, pillows, sheets, pillow-cases, table linen, and all the other things necessary for a home for fifteen or twenty persons. When it was completed, the mission home had the attractiveness of cleanliness, simplicity, and order that was in harmony

with the spirit and purpose of those who had made possible its founding.

A GIRL HUNT

When the house was furnished, Timothy Hussey undertook the difficult task of procuring students for the school. The work was begun in a manner in keeping with the customs of the East; different villages were visited, and the chief men consulted first as to the advantages of educating some of the girls to be teachers and leaders among their own people. Then the parents of promising girls were told of the opportunity open to their daughters. There were many lively discussions, and the comments made upon the plan were not usually favorable. In one village, the Friends talked with twenty men who had gathered in a guest room to meet the foreign visitors. During the discussion, one villager remarked, "You want to educate women. Well, I can tell you that it is a useless task. You might as well talk about educating cows."

Finally, however, a few men were found who, after a little persuasion, were willing to try new ways, and who consented to let their daughters go to school. It was decided to bring girls from several different places, so that the school might have as wide a range of influence as possible. Only boarding pupils were accepted as the Friends felt that the home life of the school was as essential as the class work in the Christian training they hoped to give. In those early days no tuition was asked from the parents, and all the clothing for the girls was furnished free. Even then several disappointments were experienced in trying to get enough girls to fill the training home. Some parents felt that they could not afford to lose their daughters' labor from their own homes, even though they be relieved from all expense for them during school terms. One man, so the story goes, even went so far as to urge that the Friends reimburse him for the loss of his daughter's labor during her absence from home. At last twelve girls were obtained from six different places, and later on three more were received. They were all from Christian families.

Katie Gabriel, a young Syrian woman of rare personality, good educational attainments, and strong Christian character, was chosen as the first teacher. She soon won not only the love and respect of her pupils, but the confidence of the village people as well. She has been a strong influence for good in the community; and her good judgment and forward look, as well as her loyalty to the spirit and purpose of the school, have been throughout

the years of inestimable value in its work of service. After eighteen years of service as head teacher, Katie Gabriel became matron of the school, and Alice W. Jones took her place as principal.

As the school grew, and parents began to realize what was being done for their children; they were asked to provide the clothing for their girls when they brought them to school. In 1900 they began paying small sums as tuition. These sums have been increased from time to time until today the school fees for the boarding department are \$130.00 a year for the elementary grades, and \$145.00 a year for the secondary classes. The fees being in sufficient funds to meet the current expenses of the school except for the allowances of the regularly appointed American workers.

It is only since the war that day pupils from Ram Allah have been accepted in the school. In the old days the school standards of cleanliness were too difficult for the girls to maintain while living in their own homes, and it was not found practicable to try to serve both types of pupils at the same time. Nowadays, however, the conditions in the town are vastly improved. Homes are cleaner and better. All the newer houses have big windows, and many of them have modern sanitation. It is possible for girls from the cleaner homes to come as day students and not fall far below the standard of those who live in the school. We still encourage Ram Allah girls who want to attend school to live in the dormitory because there is a better opportunity there for the character training they need. However, there are many girls who cannot afford to pay the fees as boarding pupils; and in the face of the eagerness there is among the girls of the town for an education, we can not refuse to take as many day pupils as we can possibly accommodate.

ENLARGEMENTS

In the summer of 1925 the school building was remodeled, nearly the whole of the present third floor being added. It can now accommodate seventy-five girls as boarders, and fifty day pupils. The building is both beautiful and well arranged. The Sarah J. Swift Assembly Hall impresses all with its sweet simplicity and quiet dignity.

The latest addition to the school has been a kindergarten. A room in a long stone building on the school grounds has been fitted up with proper equipment, and a young Palestinian woman who is a trained kindergartner presides there over twenty-four lively kindergarten and primary children. These little people are going to make strong entering classes for our school proper very soon. This department is proving very popular with the people and some of our smallest children are boarding pupils. If the kindergarten department continues to thrive and flourish as it is doing now, it will soon be a serious problem

to house it properly as the other rooms of the building are already used as store-rooms, engine room, ironing room, and workshop.

For nearly forty years the school has been growing in number and influence as it has adapted itself to the growing needs of the country. The alumnae loyally send their children back to the old school, thus showing more convincingly than they could in any other way their confidence in its usefulness.

Of the alumnae and old students by far the largest number have become wives and home-makers. A few have gone into higher education. One, a girl from a Mohammedan home, is in the American University of Beirut. Five have taken up office work. One is a dressmaker, another a trained nurse. Three have positions as housekeepers in homes or institutions. One is a Y. W. C. A. worker. One is a Christian worker in the villages of Ram Allah district. Another is the supervisor of the village schools for our mission. Many of them are teachers in various parts of Palestine and Transjordan. Two are teaching in Mesopotamia, and one in Egypt. Wherever the girls of the Friends Girl School have gone, they have sought to be an influence for right living and for Christian service.

(Continued next week.)

CUBA ESTABLISHES A YEARLY MEETING

From Alma W. Cox comes the following report of the forward looking step taken by the Cuban church and of the progress of the educational program of Friends in that country.

"Cuban Friends are very happy to say that there has been established a Cuban Yearly Meeting made up of five or six monthly meetings. It has been a long desired step by our people, and it has naturally given them new hopes and greater responsibilities. Of course the duties involved are all new to them, as they are really only children. The missionary's advice and co-operation is still needed and will be for some time to come.

"This last summer vacation we had our churches all cared for either by pastors or student pastors who are indigenous. It has been some years since we have had sufficient workers to man each station even for so short a period as vacation time. We are glad for this small advance and hope and earnestly pray that all the churches may be provided soon with native pastors.

FINANCIAL RESPONSIBILITY

"Right now the churches are struggling for self-support; for, as you know, very little comes from the Home Board for our churches. In one way it is a blessing in disguise, for many of our people have not learned the real joy of giving nor of making a sacrifice in order to give. Even a tenth of their income to many is an

enormous sum. This will come in time, with training and with example, as it has come to some already. The Finance Committee of our local meeting labored strenuously this last year to meet the demands of the budget and even then at the close of the year there was quite a deficit. An extensive campaign was made; and last Sunday night when the new budget was presented, sufficient pledges were made to raise the six hundred dollars. What was our happy surprise when we found we had a hundred and thirty dollars extra!

"A Daily Vacation Bible School was conducted here in Holguin in August. This was held in a cool room on the second floor of our school building. This Bible School was new to the people, and very interesting to the children. It proved to be quite a success. There were pupils from three of the Evangelical churches, one Methodist and two Friends. A daughter of the Methodist minister, an accomplished musician, helped with the music; and her help was greatly appreciated by both director and pupils.

COMMON FOES OF THE CHURCH

"Our young church has many enemies to meet and overcome, such as the liquor traffic, spiritualism, stealing and lying. Will you not join with us in incessant prayer that we may be able to overcome this legion of enemies in our beautiful Island? I might say that the Women's Society is uniting with the churches in a common attack against these foes. Through instruction, literature, and personal touch, we are able to bring proper enlightenment to bear upon these problems. Deposits for literature have been placed in three public places—such as doctors' offices, railway stations, etc. Visits have been made to the hospitals, the jail, and to the schools where large amounts of health and temperance tracts and portions of the Bible have been distributed. Very fine material has been put into the hands of school teachers and, as they go out into the country, the territory covered is quite extensive. Our Society in Holguin has a three-fold purpose missions, temperance, and social hygiene.

"The distilleries, too, are busy. They help to finance contests for better babies. Of course it is only a fake because they use the ignorance of some mothers to extend their deadly propaganda. Their campaigns are nothing less than a severe accusation against the intelligence of the women of our Island. You can easily see that we have a big mission yet to fulfill.

"This year we have three of the five schools open. We are sorry to say that more are not open. This condition is due to the lack of sufficient workers. The Holguin School, which is our center and the only mission high school which Friends have in the Island, already has an enrollment of 277. There is not nearly so much open opposition to the required Biblical in-

struction as has been manifest in former years. The educational work in Cuba is, a whole, changing and growing. Better prepared normal teachers, more grades, and physical training are some of the new requirements. Our schools have been, and are standards for other private and public schools in this part of the Island."

FIRST FRIENDS OF MARION

November has again been celebrated a Loyalty month at the First Friends church, Marion, Indiana. Much interest has been shown and the programs throughout have been of exceeding merit and were well attended.

November 4, was observed as the day of Prayer. Jefferson W. Ford gave the most impressive message on the theme of "Prayer," relating some definite experiences of answered prayer while engaged in his work on the African field. This was his last service in this country as he left the following week, accompanied by his wife, to resume their much loved work among the natives of East Africa. Helen Farr Ford addressed the Missionary Society of the church and at the close of her talk was made the recipient of a gift of money and the good wishes of the members of the society.

On November 11, the pastor's theme for the morning hour was "The First Duty of the Church." The Junior and Adult choir united in giving the anthem "Alleluia, Lord God" and Cornelia Collins gave a contralto solo "He Shall Feed His Flock." Following the sermon, nineteen were received into church membership, and given welcome by the pastor and the members. The evening service was in charge of the Pastoral Committee. The following subjects were discussed by members of the committee: "What the Church Owes the Community," Audra King; "The Community's Debt to the Church," W. E. Darter; "The Ministry and its Force in the Community," Leola Hill; "The Layman's Task," H. Balard.

Sunday, November 18, was observed as Father and Son day. A number of fathers and sons sat together and listened to the inspirational sermon by the pastor on the theme "My Best Chum." The men's quartet furnished the music for this service. At the evening hour, the Sunday School Committee had charge and the program opened with a twenty minutes recital by the Sunday school orchestra.

The last Sunday was devoted to Thanksgiving services. The music used by the two choirs carried out the thought of Thanksgiving, and George Whittaker sang, "Thanks be to God," by Dickenson. The young people of the church took charge of the evening's program with special music given by Ruthanna Leamon and Helen Pike. Speeches were made by Robert Sauntman, Delores France and Violet Pike. This service closed a month of worth while effort in the upbuilding of the Kingdom of Christ in this community.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

A SWARTHMORE STUDENT

RICHARD M. PERDEW

I suddenly became conscious of a tapping on our bedroom door. What is it? Oh, yes—it's Jeanette, our personified alarm clock. Sleepily, I call out:

"Merci, Jeannette." And then, between yawns, "Get up, Armstrong," to my roommate. The morning sunlight is streaming through the wide-open French windows.

"It's a shame to do it," he yawns. This roommate of mine is none other than William E. Armstrong, former Assistant Professor of History at Earlham College, and from February to August of this year, the first recipient of the Geneva Study Fellowship established by Mr. and Mrs. Clement Biddle. He also is distinguished by his un-failing and contagious laugh, and his economy of size. He explains the latter in saying that he was built on a Scotch model.

We parade to the bath for our morning cold shower. Rugged men! Soon we are in the shaver's line, waiting our turn. Really, you know, one bath is none too much for eight well-bearded men, all of whom are wrapped into semi-consciousness at the very same hour.

The breakfast bell finds Miss Emmeline Graveson stationed at the head of the long table, presiding over the pots of steaming coffee and milk. In true student fashion, the company assembles with no unseemly haste. Miss Graveson, who has come from York, England, to act as Warden for a few weeks, dispenses morning greetings and cups of café au lait with equal spirit and dexterity. Liberal additions of rolls, butter and money assist in satisfying "the inner man." Never first and never last, comes Bertram Pickard, and begins to radiate those bits of wit which are so characteristic of his table talk. When the "seconds" and "thirds" have disappeared, the group observes a few moments of silence. Everyone shares in clearing the table, spurred on, no doubt, by the realization that the morning mail is awaiting on a table in the hall. The *Journal de Geneva* is seized by John Cheney, an American student at Calvin College, which is neither very Calvinistic nor a college, in our sense, but a sort of high school which includes about two years more than our own. John is closely following the free-for-all battle of the Swiss national elections.

With one or two unfortunate exceptions, no one has classes until 9 o'clock, but at that hour begins a general exodus. Several attend the University proper. Janet Battey, a Mt. Holyoke graduate, is absorbing a few weeks of academic culture before Christmas, when she will become a nurse's aid at the Maison Maternelle, Chalons-sur-Marne,

France. Elaine Braun, of New York City, is entering the University, after a year at the Fellowship School, in Gland, Switzerland. Incidentally, she upholds the American radical point of view in this distant land by contributing her copies of *The Nation*, *The New Republic* and *The American Mercury*. Jan Rakusan, a law student from Czechoslovakia, is educating us in regard to his native heath. Liselotta Thomsen ("Lilo" for short), a social science student from Munster, Germany, brings forth her guitar in the evenings and sings for us those sturdy, beautiful old German folk-songs. To represent the other end of the birch-rod, we have Dr. Ludwig Hamburger, a private-docent at the University in the field of labor law. "Lutz" is quite as proficient in stirring up fun and using English slang as in explaining the spread of the eight-hour day.

His cousin, Mariane Froelich, has just arrived from Berlin to continue her study of French and English at the Ecole de Jeunes Filles, the girls' school which corresponds to Calvin College.

The "Quaker bloc" at the Graduate School of International Studies is composed of four other students in addition to Armstrong, the author, and Ben Gerig, former Professor of Economics at Simmons College, Boston. Shuji Suzuki, a smiling Jap protege of Dr. Nitobe, is studying to become a liberal political leader with a viewpoint slightly more international than that of "Big Bill" Thompson. Pusant Yeghiyan, an Armenian, has migrated steadily westward in his educational pilgrimage, with sojourns at the International College at Smyrna and the Athens School of Religion. Willis Hall young Professor of History at Wilmington College, Ohio, is the third American to be sent on the Geneva Study Fellowship. And, finally, there is Jack Kay, Honours man from Dalton Hall, University of Manchester, who has taught in the Fellowship School at Gland, near Geneva. He is a dramatist, musician and Alpinist, as well as a teacher of French who really speaks it.

Having no classes this morning, I remain to observe the Hostel life flow on. Mina and Jeanette, two Italian girls, have just finished tidying the room. While "making the bed" they scolded me (all in French, which is a very polite language) for not properly folding the coverlet at night. and we gossiped about the epidemic of colds and the new crown of snow on the range of the Jura mountains. In the hall I met Leon, a French youth whose varied duties include "firing the furnace" and cultivating the garden. I related for him all the delights of yesterday's hike to the house above the shore of Lake Geneva, where Byron wrote a

part of his "Childe Harold." In the kitchen the diminutive Heanne, with a sunny Italian disposition, tells me the woes of the high cost of living in Geneva, all the while vigorously paring potatoes. It might be remarked that many Italians have migrated to the suburbs of Geneva, some of them beyond the French border, which is only two miles distant. There you have a sample of everyday internationalism which involves two languages and three national systems of money, law and culture. Overhead there are sounds of the two Pickard girls at play, under the surveillance of Mina, who makes certain that doll saw-dust is not scattered about, and that none of John William Graham's tomes are used as drawing paper.

At mid-day the student tide flows in again. During the summer the Hostel was almost deserted at noon for the sake of a swim in the lake and a leisurely sandwich lunch in the sunshine. But, now, the noon-day board is well attended. Mrs. Pickard, our Warden, is serving at the center table, distributing cordiality and friendly interest with each plate. One of the small tables is reserved for those who speak French, more or less. There, Marguerite Seipple, a native Genevese art student, often saves her native tongue from complete desecration at the hands of its willing but artless devotees. Mina and Jeanette, while not serving the tables, join in the linguistic games as professionals. The room buzzes with a table-talk which may include such a variety as Bernard Shaw's opinion of the League of Nations, the impossibility of getting tickets to Chaliapin's approaching concert, and plans for our next hike.

Napkins and dishes put away, the group drifts into the common room for some music, or if the sun shines, to the south portal where one can bask and chat. From that vantage point one can view the Hostel garden and orchard, and beyond, the nearest mountain, our faithful and frequent destination, Le Saleve.

From classes, promenades, athletics or whatnot, the "Hostelites" gather for supper at seven. On Thursday evenings there is apt to be a distinguished guest for the evening, and the dinner is topped off with a round of folk-songs. Recently Countee Cullen, the keen young Negro poet, read some representative contemporary verse of his group, featuring Langston Hughes, James Weldon Johnson and himself. On Sunday evenings we are apt to gather around the Pickard fireplace to drink tea and think aloud about whatever our mood at the time. On an ordinary evening, in spite of the almost irresistible call of the books, someone may be expressing himself at the piano or "Lilo" may be playing troubador with her guitar. Or the whole group may skip off for an evening of music from the violin of Jascha Heifitz or from the Swiss Roman Orchestra.

When Saturday comes to break the routine of studies, if the sun smiles and the mountains beckon, we take to the open road with

rucksacks, and climb to the ridge of the Juras or the Salève, from whence we can gaze over the whole majestic expanse of the Alps, above which towers the noble white peak of Mont Blanc. Or, perchance, we go in search of some old chateau or the house in which Voltaire lived after his flight from France. (Incidentally, this same house is now within the French boundaries. But, then, European frontiers never were as unchangeable as the fighting psychology that pushed them about.)

Such is the life of the Quaker Student Hostel in Geneva. It is a courageous and delightful experiment in a co-operative and co-educational community of students. It is an international effort in which "splendid" isolation is neither desired nor possible, in which armaments consist of an inquisitive and tolerant spirit, and at least a smattering of some brand of French.

OBSERVE ARMISTICE DAY IN GERMANY

Germany finds it very difficult to observe Armistice Day,—the day of defeat. So this year in many parts of Germany, two days were observed,—the ninth of November, commemorating the Emperor's abdication and the birth of the German Republic; and the eleventh of November, the day of defeat. It is likely that the 9th of November will be the day that eventually will be observed as Germany's Fourth of July."

A war film entitled "Der Herzschlag der Welt" was one of the features of the celebration of Armistice Day in Berlin. One of the Friends workers described it as one of the "most impressive war films which I have ever seen. The tone of this picture is conciliatory from the beginning to the end, but it brings back to those who see it all the pictures of those awful days beginning with the declaration of the war in 1914, and running on through to the close of the war. There are almost no battle scenes in it. The only scene from the front is one at Christmas time in 1917, I think, when the Austrians have no cigarets, and the Russians have no meat, and how by sticking a sign up on a bayonet above the trenches, eventually an understanding is reached, and the soldiers from the different lines come out from their trenches for a very few minutes. The rest of the play deals with the scenes at home, of which all of those who went through these times in Central Europe, are familiar, but about which it seems that we have not dared to think very much since those times."

My business is, with all my might to serve my own generation, and in doing so I shall best serve the next generation, should the Lord Jesus tarry. The longer I live, the more I am enabled to realize that I have but one life to live on earth, and that one life is but a brief life for sowing in comparison with eternity for reaping.

—GEORGE MULLER.

FRIENDS CENTER, BOSTON

The Meetings for Worship are held on Sunday mornings at 10:45 at Andover Hall, Francis Avenue (off Kirkland Street), Cambridge. It was a great pleasure to have Wilbur K. Thomas at meeting on November 4, and his message was much appreciated. The Bible School meets after the Meeting for Worship, with classes for children and adults. The Adult Class has been favored with a series of very fine lectures, planned by Moses Bailey and Seal Thompson. Frank Lorimer, Professor of Sociology at Wellesley College, spoke on the Ethical Side of Religious Life, Henry R. Mussey, Professor of Economics at Wellesley, spoke on the Value of Wealth from the Point of Social Justice, and Kirsopp Lake, Professor at Harvard University, spoke on Prayer.

The Young Friends Discussion Group had three meetings in November—at the Boston Y. M. C. A. with Howard E. Reeder as host, at the Friends Center with Margaret and Katherine Johnstone as hostesses, and at the home of William and Alice Champion. The speakers were

THE WASTED CENTURIES

BY E. EDGAR HARRIS

Far up the vista of the years

There shines a radiant star.

We see it through a mist of tears,
And faith and hope dispel our fears;
Stand heaven's gates ajar.

And, lo, the music of the night
Comes down, a wondrous strain
Of peace and love, not war and might,
Of glory in the heav'nly light,
And God's good will to men.

The angels sing of Him whose birth
Foretells the Golden Age,
When God shall reign in peace on earth,
When man shall know his neighbor's worth,
And conquer hate and rage.

O man of strife! O man of greed!
Mailed first and swollen hoard!
To manger cradle go with speed,
There meekly learn the Christian creed,
And own thy lowly Lord.

Seek first his reign and righteousness,
Trust him for daily food;
Sell all thou hast and others bless,
The poor relieve in their distress,
As he went doing good.

No more the blood-stained past thy pride,
Nor might of sword thy trust.
The righteous nation shall abide,
Her borders stretch on every side,
Whose King is God the just.

O wasted centuries, how long!
When shall our follies cease?
When shall we war alone with wrong?
When shall we learn the angels' song,
And hail the Prince of Peace?

Wesley Schutz, Dr. Khalil Totah from the Friends Mission in Ram Allah, Palestine, and Herman Field who showed many moving pictures taken on his trip to Europe last summer.

The Quaker Round Table met on November 4, when Wilbur Thomas gave an enlightening and most helpful talk on the different kinds of Friends in the world today, and the work that is being done by them. He started a very interesting discussion on Non-Resistance.

At the Round Table, on December 2, E. Merrill Root, Quaker Poet and Professor of Literature at Earlham College was the principal speaker.

The Woman's Missionary Society was entertained by Lyra T. Wolkins on November 7, at the Woman's Club Workshop, Newton Highlands, when Arthur Chilson, Missionary, gave a most interesting talk on the work in Africa.

Tea is served every Tuesday afternoon at the Center. The hostesses have been Katherine Johnstone, Mary I. Townsend and Caroline H. Allen, Mary E. Duguid, Elsie P. Ingraham. Amy E. Sharpless spoke at one of the Teas, and told of her trip to Europe last summer, attending the Youth Peace Conference in Holland.

There was an Interracial Tea, November 27, arranged by the Interracial Section of the American Friends Service Committee, New England Branch, at which representatives from other nations spoke. Richard Hill, Negro, a graduate of Lincoln University and one of the Peace Caravanners last summer, spoke of his great concern for his race and his desire to help them. After his work last summer among the Negroes of the Middle West, he decided to give up his law course and is now studying at Harvard Theological School, fitting himself for further service among his people.

Bernice Grandison, Negress, a graduate of Portia Law School and now teaching in Lynn, told of practical plans for overcoming hate, especially among children. Rev. Laviscount, Negro, minister of the colored church in Roxbury, which was formerly the Friends Meetinghouse, said that we should stop thinking about different races, but only that we all belong to the one human race. Mr. Kiang, Chinese, Secretary of the Chinese Branch of the Y. M. C. A., spoke about his nation and how much they needed the love of other countries. William Henry Robson, English, who was a teacher in South Africa, told of the problems in that country. Adolph Krouming, Russian, spoke about the actual conditions in Russia. Malcolm Dade, Negro, a student at Boston University Law School, told about his experience last summer on the Peace Caravan with Richard Hill, carrying the peace message to the Negroes in the Middle West.

When you are up to the neck in hot water, do what the kettle does: Sing!

QUAKERDOM · AT · LARGE

Our Friends, Robert C. Root, Professor of Economics and Sociology at the college of the Pacific, San Jose, California and S. B. Laughlin holding a like position at Willamette University, Salem, Oregon, are National Chancellors of Pi Gamma Mu. The latter aims, not only to function as an ordinary honor society, holding a position in social science similar to that of Phi Beta Kappa in literary studies and Sigma Xi in National Science, but also to promote active interest in scientific study of society.

The many friends of R. Elwood Haworth, formerly of Washington, Kansas, Friends Meeting and Sunday school, but now and for several years a resident of Parkman, Wyoming, will be interested to learn that his son, a boy of eighteen years, was awarded a \$450 scholarship from Harvard College for 1927-28, and two years before had won the scholarship and a \$50 gold watch when he completed his high school work at Sheridan, Wyoming. He is now in Harvard where he has two more years of college work before graduation.

Everett Davis, chairman of the leadership training committee of the Des Moines, Iowa, Boy Scout Council, was recently presented with a "five year veteran" gold pin at the grand court of honor held by the Des Moines Scouts. During his few years residence in the Iowa Metropolis he has trained more than 200 Scout leaders. If Everett were training all the Scout leaders of the country we would not have the misgivings concerning the organization that we entertain. He is Principal of the Woodrow Wilson Junior High of Des Moines, and to fill out his idle hours, is preaching at Ackworth Meeting.

At the ninth annual Y. M. C. A. State Older Boys' Conference of Indiana held at Muncie, December 1-2, the theme was "The Great Adventure." William J. Sayers pastor of the Friends Memorial Church, conducted two of the devotional periods speaking on "Cleated for Victory," and "Making Our X." On Saturday afternoon he addressed the conference, using for his subject, "Broad Shouldered." An energetic member of the State Conference Committee was Perry A. Wilson, a Friend from Delphi, Indiana, Assistant State Secretary of the Y. M. C. A. Pictures of these men helped adorn the official printed program.

The Society of Friends is now the smallest religious denomination in Scandinavia. There are about 125 Quakers in Norway and about 45 in Denmark. In Sweden the number is even smaller than in Denmark. The activities of the Quakers in Scan-

dinavia are watched by a "Scandinavian committee" of the Society of Friends in England with headquarters in Friends' house, London. Several of the Norwegian and Danish Quakers chose to emigrate to this country instead of serving in the armies of their respective countries. Some of them settled in West Branch, Iowa, where they attached themselves to the Quaker meeting house. President-elect Hoover's parents attended.—PETER GULBRANDSEN, in *Christian Century*.

By all odds the best selling book the past month among Quakers has been Quaker Adventures, by Edward Thomas. The first edition sold out so unexpectedly that the publishers were unable to fill their orders the day after armistice day. A new edition is now ready. That book was the leader in sales at all the Quaker book agencies. Friends Book and Tract Committee, 144 East 20th St. N. Y. City reports the second book in sales for November was New Quest by R. M. Jones. Several books contended for third and fourth place. What is Quakerism, by Grubb; George Washington Lincoln Goes Around the World, by Thomas; and Peace Crusaders, by Griscom, were among these. Friends Book Store, 304 Arch St. Philadelphia, reports New Quest was the second seller, and Peace Crusaders third. Friends Book and Supply House, Richmond, Ind. puts Peace Crusaders second, followed by New Quest. So far as noted all the new books named above have been well received by the reviewers, although they are all so new that few reviews could have been expected as yet. They are all well recognized in reviews among non-Quaker papers. It is evident the Quaker message in them is meeting the needs of people.

NEWS OF OUR MEETINGS

It is the custom for the Associate Members of the Messenger Society in the Winchester Meeting, Indiana, to entertain the Active Members once a year, so Friday night November 30, they gave a very interesting program in the church auditorium to which the entire meeting was invited. The program began with a song, the words of which were written by Jennie Miller, and sung to the tune of "Captain Jinks." This was followed by a whistling solo by Luveda Huffman of Ft. Worth, Texas. Eight of the Associate members then presented a playlet, "How the Story Grew," which brought much laughter from the audience. Miss Huffman again appeared, this time giving a reading in a very pleasing manner. Following this, Lester Furnas of Cleveland, Ohio, gave an illustrated lecture on his travels in Europe, which proved

to be very instructive as well as entertaining. The program closed with a clever song, "Romeo and Juliet," in which the ladies were dressed to represent both Romeo and Juliet.

About a hundred people attended the community Thanksgiving supper and after-service held in the Academy at Vermilion Grove, Illinois, November 29. The Men's Bible Class of the Sunday School had charge. W. H. Canaday was chairman for the evening, E. M. Hollingsworth led the devotional period, a double quartet furnished two musical numbers, and E. M. Woodard gave the evening address on "Thanksgiving, Past and Present."

Spring Bank Quarterly Meeting was held at the Elk Valley Friends Church near Waterbury, Nebraska, November 25 and 26. It had been postponed from November 4 and 5 on account of a very heavy snow fall. A number of delegates represented other meetings; also the Yearly Meeting Superintendent, Walter H. Wilson of Central City, Nebraska was present and preached two very impressive sermons on Saturday evening and Sunday morning. The attendance was large. The afternoon service was conducted by DeElla L. Newlin, pastor of Spring Bank Friends Church at Allen, Nebraska. Her excellent talk was illustrated very instructively. The evening meeting was conducted by the local pastor, Ralph Clem.

For several years, on Thanksgiving Day, the members of the Friends Church at New Providence, Iowa, have enjoyed a Community dinner at the church following the Thanksgiving service. This year they invited the Honey Creek people to join with them, and the Thanksgiving sermon was given by the Honey Creek pastor, John Hadley; after which a bounteous dinner, to which all had contributed, was served in the church dining room. Mrs. L. K. Reese of New Providence, Iowa, who is Recording Clerk of Honey Creek Quarterly Meeting is spending the winter in southern California.

Eastern Quarterly Meeting held at Cincinnati November 24, 1928, was a happy time. President Edwards of Earlham College was present and gave a short reading of scripture and a message which was timely, instructive and helpful to all. Others spoke and the meeting closed with prayer. The business was then proceeded with, the clerk, H. A. Lowes at the table. Reports from delegates to Indiana Yearly Meeting were given and at the close Friends adjourned to the dining room for

lunch, which was enjoyed by all. Here, President Edwards gave an interesting talk on Earlham College and its aims. Then followed the usual leave takings, and Friends returned to their homes feeling thankful for such a good time of fellowship with one another.

Cincinnati Friends on Sunday, December 23, are arranging an all-day meeting and are inviting all Friends in Cincinnati or elsewhere to come and have a good time together. The morning meeting will be of the usual order. Lunch will be provided on the premises and afterwards there will be a meeting where speeches, music and singing will be the order of the day.

Friendswood Quarterly Meeting was held at League City, Texas, November 23-25. A splendid program on the subject of Peace, was given on Friday evening. Saturday morning, the message brought by Zue Bales, was based on Paul's statement in his defense before King Agrippa, "I was not disobedient unto the Heavenly vision." And on Sunday morning, G. G. Anderson spoke on the "Need of Purification." Those in attendance at the various sessions felt the overshadowing of the Divine Presence and were brought to realize that it is good for us to be here.

The Men's Brotherhood of New Salem Friends Church and community held their annual banquet south of Greentown, Indiana, on the 28th of November. A good representation was present to partake of the feast and to share the program of the evening, which consisted of music, songs and readings that were very much enjoyed. A splendid address was given by Fred Jessup, an attorney from Kokomo, on the subject, "The Man of Galilee," bringing out the different characteristics of Jesus as he went about doing good to the bodies and souls of men. The object of the Men's Brotherhood is to assist those of its members in need of help in case of sickness or death or misfortune.

The Friends Sunday School of Mooreland, Indiana, has been taking special interest in the work in the Tennessee mountains. On December 2, Murray S. Kenworthy gave a vivid talk on the work that is being done there by Edward Ransome and his helpers. Following the Sunday school, he gave a further talk, during the church services, on race problems and their solution.

At Chester Meeting, in Iowa, the monthly meeting recently appointed a correspondent to send items to THE AMERICAN FRIEND and to solicit subscriptions to the paper. Armistice Day was observed by a special peace address. On Thanksgiving Day a community supper in the basement of the church was enjoyed with representatives from Illinois Grove meeting, to which an invitation had been extended to join in a

Thanksgiving celebration. After the supper, services were held upstairs, special music being furnished by both Illinois Grove and Honey Creek congregations, followed by a sermon by John Hadley. The Missionary society held a sale of their work on December 5th at which another homegathering took place. A series of meetings have been held by Henry Hickman and sons and Tristram Dillon which resulted in the addition of five new members to the church.

Dublin Quarterly Meeting was held at Lewisville, Indiana, November 24. Murray S. Kenworthy and Millie W. Lawhead both gave excellent short talks. Abel Gilbert, the father of the Quarterly Meeting, sent a farewell message of love. Four days later he passed away.

On November 25, Sylvia Frazier of Winona, Kansas, brought to a close a three weeks' meeting at Independence, Kansas. She is a fearless preacher of the truths of the Bible and always with a spirit of love and helpfulness, a "teaching" evangelist, with a constructive message that builds up the church. The meeting just closed, is one of the most successful in the history of the church. Twenty-one in all bowed at an altar of prayer and the church as a whole is taking a new grip on God. The Sabbath following, the pastor received into membership ten young people. An original poem was written for Rally Day by Deborah J. Wilkey, the oldest member of the school, now in her 82nd year.

Independence Quarterly Meeting convened at Bolton, Kansas, November 16-18. Representatives were present from all the meetings but one. On account of stormy weather, and floods some were detained that had planned on being present. M. F. Swafford, Yearly Meeting Superintendent, could not get there for the flood water at Wichita, Kansas. But, considering the weather, there was a good attendance. Cora Lee Norman of High Point, North Carolina, who is doing evangelistic work

in the Yearly Meeting preached at the Saturday morning service. The burden of her message was that the church might be filled with the Spirit. She preached again at the Sabbath morning service, and the spirit of revival came upon the meeting with an altar service. She is in a meeting at Vera, Okla., at present and will begin a meeting at Bolton, Kansas, December 9.

Central Friends Church in High Point, N. C., has just enjoyed another splendid and helpful series of meetings. William H. Richie of Philadelphia came November 31, and stayed till Wednesday of the following week. In that time he spoke at Junior and Senior Christian Endeavor, Deep River Quarterly Meeting, special meetings at Oak Hill, Deep River and Archdale, morning and evening services at Central Friends, the Brotherhood Class, Women's Auxiliary and several cottage prayer meetings and shop meetings. His messages were all helpful and a greater interest in reading the Scriptures and following their teaching must be the result.

FOUNTAIN CITY ITEMS

For many years the condition of Fountain City meeting might be compared to the gradual rising of the sun, never higher than at present; due not so much to special series of meetings, as to efficient pastors and leaders. Older Friends have been standing behind and encouraging the younger, not only in church work, but in the Christian Endeavor, hence all work together in harmony. There seems to be an increased sense of individual responsibility.

Rally Day for the Bible School was observed the first Sunday in October when 211 were present. After the regular Bible school a splendid Rally-day program was given by members of the school at the church hour. The attendance has kept up well during the entire year. For several weeks before the series of meetings, during the last two weeks in October, the pastor's sermons were intended especially to deepen the Christian's life and to prepare the members for soul-winning.

The revival meeting was held in connection with the Methodists, the first week in their church and the second in the Friends. The evangelist, Benjamin DeVol, a Methodist, is pastor at Camden, Ohio. His messages were very spiritual, and members were deepened in their Christian life. The most apparent results were among the students. One afternoon at the school building, grades three to six met together and after the evangelist spoke most of them came forward for prayer and opened their hearts to the Savior. In the evening the High School scholars came in a body and after a most stirring and earnest appeal for each to become Christians, they knelt at the altar for consecration. This was only the harvest of the work of parents and teachers. For

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The American Friend
Richmond, Indiana

Three years our pastor, Austin Osborne, has been Superintendent of Bible Study the afternoon a week in the public school. Every teacher in the entire school is a Christian, and takes turns conducting the morning devotions. All this has made a wonderful change in the school. The pastor is giving five minutes each Sabbath morning to the children of the Sunday school, hoping thus to bind them closer to the church and encourage more to remain for the services.

The Monthly Meeting has appointed a representative committee to co-operate with the pastor in formulating plans to create greater interest in the prayer meeting and the Sunday evening services, believing these to be very important. One evening was given to the young people for the delegates to the Young People's State Convention of Religious Education to make a report. They showed themselves quite efficient. One evening "Church Night" was observed when about two hundred came. After a good supper in the basement, there was a social, with games and music followed by a program, when various heads of departments made short talks, and all seemed to have a good time and to be benefited. Some came who seldom attend church.

The recent New Garden Quarterly Meeting was held at Fountain City. Thomas R. Kelly of Earlham College and Emerson Cloyd, pastor at Williamsburg, both spoke well and were followed by Charles E. Hiatt, with pointed remarks. At a missionary meeting on Sunday afternoon B. Willis Beede gave a splendid address. The recent Women's Missionary Conference at Muncie was reported, and some children's exercises gave variety to the program. In the evening there was a Silver Medal Contest on the subject of Peace in which eight boys and girls from ages of thirteen to fifteen participated. They all did unusually well, the prize being given to Mabel Hodgins. Union Thanksgiving services were held in the Friends church when Mr. Carruth, the Methodist pastor, preached a splendid sermon. Friends feel, with other Christians of the nation, that they have much to be thankful for, especially for the recent temperance victory.

WITH UNADILLA FRIENDS

Several interesting events have taken place recently in which Unadilla Friends Meeting (New York) has figured prominently. Attendance at Monthly Meeting has increased steadily during the months past until, at the last session, seventy-nine people ate together a sumptuous supper at the community house and then repaired to the meetinghouse and engaged in the performance of the business of the church. Being just before Thanksgiving, the supper was appropriate to that occasion. The business was transacted with efficiency and harmony. Two families, consisting of eight persons, were received

into membership with others to come later by letter.

Two days later being the pastor's birthday, Friends again assembled at the community house in his honor and, after a social hour and the serving of refreshments, he was presented with a substantial gift as a token of the esteem of his people.

On Thanksgiving Eve a pageant was given portraying Thanksgiving as kept by the ancient Jews, by the Pilgrims and Indians, and by people of modern times. At the close, after the presentation of the needs of our mission fields, a liberal offering was taken for the use of our Mission Boards.

We are glad to report that attendance and

interest at our regular meetings is steadily increasing. Special evangelistic effort is being considered for the near future.

PLEASANT PLAIN ITEMS

Pleasant Plain Quarterly Meeting was held at Pleasant Plain, Iowa, November 16-18. C. Frank and Blanche A. Conover, returned missionaries from East Africa, and Estella K. Hadley, Grinnell, Iowa, president of the Iowa W. M. S., attended throughout. Owing to the inclemency of the weather the Friday afternoon meeting on Ministry and Oversight was very small and the Saturday night session was omitted. Saturday morn-

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ing, Frank Conover spoke from Hag. 1:4, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" After which Richard Wiles, new pastor at Richland and Woolson, spoke briefly on Stewardship. Frank Conover spoke again on Sunday morning, and in the evening on Missions.

Sunday afternoon was given over to a Young People's meeting with Pearl Wikoff in charge. A dramatization of "The Ten Virgins" was given by the young people of Pleasant Plain.

A number from the other meetings were in attendance on Sunday, among them being Arthur Moon who has recently taken up pastoral work at Rubio and Hopewell. A cafeteria dinner was served both Saturday and Sunday in the church basement. Although the attendance was not large the interest and spirit throughout were unusually good.

On Monday afternoon the W. M. S. of Pleasant Plain held a called meeting at which time Estella Hadley presented working methods and displayed literature and Blanche Conover spoke on the work in Africa. During the week, Frank and Blanche Conover and Estella Hadley visited the various meetings of the Quarterly Meeting.

The Pleasant Plain Sunday School has recently painted the basement of the church, all of the labor being donated.

ABEL GILBERT

Abel Gilbert, son of Mordecai N. and Martha Bundy Gilbert, passed to the Great Beyond from his home near Straughn, Indiana, November 27, 1928, in his 83rd year. His entire life was spent in the community, his grandparents having settled here when migrating from North Carolina. His father was a minister of the gospel, and his maternal grandmother was the first minister recorded by Hopewell Monthly Meeting in 1840. The oldest in his father's family, he seemed to have inherited much of the tremendous energy and physical endurance of his forebears, habits of industry and economy, principles of honesty and integrity, and the obligations of a Christian life. He demonstrated and justified what might be expected from one with such a background.

In 1866, his twentieth year, he married Lucina Macy, a neighbor and school friend, and they lived in her home to care for her parents, enjoying life together until four years ago when his wife was called away. A devoted husband and father, a good neighbor and friend, he was ever a busy man, but nothing interfered with morning devotion as the family looked for guidance and protection through the day.

His interest in meeting and the work of the church was long and faithfully maintained. When a young man he began his work in the Sunday school as a teacher and continued until the weight of years

urged retirement to the ranks as a scholar attending as health permitted. For forty years he served the meeting as an elder and for much of that time was recognized at head of the Quarterly Meeting. For a time he was Quarterly Meeting Superintendent of Evangelistic Work which brought him in contact with many workers in Indiana Yearly Meeting, and was Quarterly Meeting treasurer for thirty-six years, being released a year ago on his own request. He was also president of the Township Bible School Institute for sixteen years and gave his best to this phase of Christian work.

A happy useful life was his, full of toil and kindly deeds. He has fought a good fight, and kept the faith, and the heritage he has left to his posterity and his community is richer far than any treasures of earth.

His daughter Lucy and son Gilbert and the three grandchildren gave him all the care that love and tenderness could bestow. "His tent is no more upon the shore where time rolls up the restless tide; a boatman came with muffled oar and bore him to the other side."

People who work with their hands are nearer to the kingdom of God than people who simply work with their wits.—JOHN A. HUTTON.

BIRTHS

RICHARDSON—To Rolfe and Mildred Sanborn Richardson, Gonic, New Hampshire, November 27, 1928, a son, Harvey Rolfe.

MARRIAGES

JOHNSON-FARQUHAR—At Whittier, California, November 15, 1928, Mrs. Charlotte M. Farquhar and Isaac Henry Johnson.

DEATHS

LANGDON—At Cincinnati, Ohio, November 21, 1928, Alice Fletcher, wife of Dr. Frank Warren Langdon. Funeral services were at Spring Grove cemetery chapel on the afternoon of November 23.

PEGG—At the home of his daughter, near Winchester, Indiana, December 3, 1928, David Pegg, in his ninetieth year. He was a member of Whitewater Monthly Meeting of Friends and lived in Richmond for several years. After the death of his wife he lived for a time with his granddaughter and later with his daughter. Funeral services were held at Fountain City Friends Meetinghouse and interment was made in Fountain City cemetery.

WINSLOW—At Baltimore, Md., August 13, 1928, Juliana Randolph Winslow, daughter of the late Dr. Caleb and Jane Parry Winslow.

WANTED

To correspond with some interested Friend in regard to a nice ranch house near Citrus Heights Friends Church, near schools and town. Address Box 91, Rt. No. 1, Roseville, California.

FARM FOR SALE

115 acre farm in Friends Community, near Ivor, Virginia, is for sale. Any Friends interested please write for further particulars to Eugene R. Raiford, Westtown, Pa.

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low, aged 67 years. Born at Hertford, N. C., in 1861, she removed with her parents just after the Civil War from Piney Woods Monthly Meeting. She took a deep and loving interest in all the activities of the church, and is greatly missed by a large circle of friends. Two brothers and a number of nephews and nieces survive her.

SCATTERED SEEDS

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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